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The Christian Sabbath

The Day

By R. H. MARTIN, D.D., Reviewed with Additional Material By Mrs. J. H. Webster

SUNDAY AMUSEMENTS

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isaiah LVIII: 13-14.

HOW much prominence is given in God's word to the keeping of the Sabbath! God claims a special ownership of that day. Its hours belong to Him. The breaking of this commandment was one cause of the downfall and captivity of God's chosen people.

One of the chief agents used by Satan today in turning our feet from the Sabbath is Sunday amusements.

"Recreation, amusements and sports have a large place in American life. They meet needs in this Twentieth Century high-tension life. We approve the sentiment expressed in the proverb, 'All work and no play makes Jack a dull boy.' We are not joy-killers. We advocate amusements and sports so long as they are clean, kept within reasonable limits, and engaged in at proper times. But when engaged in on the Lord's Day we believe they are out of place and harmful," is the opening challenge of our author.

Within the memory of most of us, places of amusement were closed on the Sabbath, but now the motion picture theaters and the base ball parks are invitingly open to catch the idle and those who have no respect for God's Holy Day.

Why are commercialized amusement interests so determined to operate on the Lord's Day? For purely monetary reasons. They are operated for the most part by Jews who have no regard for the Lord's Day and for years they have striven to carry on their business on the Sabbath to attract those who are at lei-

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sure on that day and thus reap for themselves a golden harvest. An idea of their great financial gain on the Sabbath may be realized when in one of our large cities a motion picture corporation offered a million dollars to a congregation for the purchase of their church site on an important business street. "If our church location is worth a million dollars to a motion picture corporation to allure the godless, it is worth that to us to be used in saving souls," was the reply with which the would-be purchasers were dismissed.

Two serious obstacles meet these Sabbath desecrators — the Sabbath laws in many of the states and the opposition of Christian people.

We shall see how these obstacles have in a great measure been surmounted. Their chief weapon was ridicule. The press was used to spread their propaganda, making sport of these "tyrannical blue laws," "blue laws that should be relegated to the ash can along with horse cars, hoopskirts, and mustache cups," laws intolerant in the full sense of the word, advocated by "fanatical reformers striving to bring back the Puritanical Sabbath laws, so rigorous as to forbid a man to kiss his wife on Sunday"—in fact these fanatical reformers would shut things down so tight that "all people could do on Sunday would be to breathe and go to church." Their lobbyists invaded every session of the legislature. For ten years they met with little success, but during the last five years, through their baneful influence, six of our states have legalized Sunday amusements.

They are willing to grant the morning of Sabbath to the church-goer, but the rest of the day must be theirs. Our author says, "The most serious thing in the situation is not their demand, but the danger that the church may tacitly acquiesce in it and cease to stand four-square for a sacred Sabbath day. If the church should do this she will inevitably lose the battle to save the Sabbath to America. A half-holy, half-worldly Lord's Day can no more be maintained in America than this nation could continue half slave and half free." Said Sir Walter Scott, "Give the world one-half of Sunday and religion will not long retain any strong hold on the other half." The automobiles parked every Sabbath evening for blocks in the vicinity of the motion picture theaters are the mute testimony to the truth of the above statement.

What can we do to combat this terrible evil which threatens to turn our American Sabbath into a Continental Sunday? Would that Christian people might awaken to the danger which menaces the very life of Christian America! God is speaking to our nation as He spoke to the Jews in the passage from Isaiah cited above. The prosperity of our country depends upon our keeping God's laws and no commandment in the Decalogue is so flagrantly broken as this Fourth Commandment, even by those who claim to be followers of Him who is Lord of the Sabbath.

"But," says the amusement propagandist, "the p o o r working man needs this one day for recreation and amusement." How eager they are to bring happiness into the working

man's life if at the same time they can fill their coffers with his wages!

The question resolves itself into this: — Shall our Sabbath be given over to those whose sole aim is to rob America of her God-given rest day, the day which the very nature of man demands for his physical as well as his spiritual needs? Shall the church with her inestimable contribution to our country take a back seat to the theater and other Sunday amusements? The supreme need of America today is to realize her spiritual decline and with the same energy she has sought material wealth and enjoyment, to seek that blessing of the Lord which maketh rich and addeth no sorrow with it.

OUR SABBATH LAWS

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened until after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath. Nehemiah XIII: 19-21.

"Under our civilization the liberty of rest for each is secured only by a law of rest for all," wrote Horace Greeley. Throughout our country such laws exist, protecting our people in the enjoyment of Sabbath worship and rest. But Satan's forces have been hard at work to annul these "Blue Laws," as they are called in ridicule.

The origin of this name as applied to our Sabbath laws is interesting. "The term 'blue laws' was born in the heart of an expatriated rebel Tory, Rev. Samuel Peters, who being thrown out of New Haven, Connecticut, took refuge in England. In retaliation he wrote a satire on the American Colonies. His book professed to give the statute laws of Connecticut, which, according to Peters, contained many absurd and ridiculous prohibitions. The law books of Connecticut in those days were bound in blue covers. Hence the name 'Blue Laws.' We owe the fastening of this disreputable term, 'Blue Laws' upon our Sabbath laws to the enterprising publicity of some director of sporting interests."

In the early days of our country the Sabbath laws were very rigid. Freedom of conscience had no place in these laws. The church and the state were one. Later on our forefathers realized their mistake in combining duties to church and state and, as the years have passed, legislation has grown more lax until in some of our states there are practically no Sabbath laws. Such states are only six in number, but to them we must add the District of Columbia, "the seat of our national government, the place where the laws of the nation are enacted, where our national officials reside, where visitors flock from all parts of the world, and where diplomats of all the governments of the world live. The absence of a Sabbath law at Washington and the widespread desecration of the Lord's Day there has an injurious effect throughout the nation and the world. The Christian people of the nation

should realize this and insist upon their representatives in Congress enacting a reasonable Sabbath law for our nation's capital." Our banner states—those with good Sabbath laws—are Mississippi, South Carolina, Delaware, Vermont, North Carolina, Florida, South Dakota, Virginia, and West Virginia. The remaining states are classed under the heads, states with fairly good laws, medium, and weak Sabbath laws.

As citizens of this great Republic we have individual rights. We have a *right* to one day's rest in seven. Our very nature demands it. France experimented with one day in ten and found it an utter failure. God has so made man that one day in seven is necessary to rebuild the waste of the other six days. So laying aside the religious value of the day, from the standpoint of our *physical* being, we demand one day in seven.

Not only for our individual growth,—physical and spiritual,—but for the welfare of our country, Sabbath laws are needed. I quote from the Supreme Court of Tennessee, "It being clear that the moral culture of our people as a mass is almost entirely derived, either directly or indirectly, from the influence brought to bear upon the public conscience through the agency of religious institutions for worship and teaching, which do their work on Sunday, it follows that any of these agencies is one of vital public concern, and demanded by the best interests of society."

What are some of the objections to Sabbath Laws? First of all its opposers object, "It interferes with our *personal liberty.*" The same objection the anti-prohibitionists raised. There is no personal liberty without law, when our liberty interferes with the rights of others, or with the public welfare. Let these objectors have their way and the freedom for rest and worship would be taken from us, and the spiritual and moral uplift, which emanates from Sabbath observance, would be lost. "The personal liberty argument for an open Sunday is based on selfishness and will not be advanced by socially-minded persons."

Another objection—You can't make people moral by law. The Sunday laws lay no claim on making people religious. They do claim protection and encouragement for those who wish to worship. As one has aptly said, "The Sabbath law is the fence around the garden. It has no part in making the garden or putting in the seed, but it protects what may be planted in the soul by the Spirit of God and keeps out that which would trample upon it and destroy it."

HOW TO SAVE IT TO AMERICA

Remember the Sabbath Day to keep it holy.
Exodus, XX: 8.

The peaceful, quiet Sabbath Day of our fathers, lending itself to public and private devotions, is a treasure of the past. We can feel its sacred hours are slipping away from us. How can we stem the tide that is carrying it away? Our author names three agencies which are responsible for saving the Sabbath to America—the home, the church, and the state.

The first and most powerful agent in preserving the Sabbath is *the*

Christian home. When our children are taught to respect it and to use its hours for their spiritual growth, then their influence will reach out and effect the community in which they live. The Sabbath should be "a delight," the happiest day of the week, and can be made so by wise and consecrated parents. If the children are kept busy *doing* the things which are of real spiritual benefit, there will be no need of emphasizing the *"don'ts."* They can early learn that God has given them six days in the week for their own worldly pleasures and surely they would not be so selfish as to rob God of the one day He asks for Himself.

Let us as parents make it a day of joy. "This is the day which the Lord hath made. We will rejoice and be glad in it." The attendance of the whole family on divine worship will not be irksome. "I was glad when they said unto me, Let us go into the house of the Lord." The influence of such Christian homes will do more than anything else in saving the Sabbath to America.

There are various opinions as to the responsibility of the *state* in saving the Sabbath to America. Some say, "The church and the state in America are separate, then why should the state have anything to do with Sabbath laws?" Others reason, "Since our country is composed of people of various religions and some of no religion, shouldn't the state take a neutral stand?" These objections have already been answered. Again we quote, "Under our civilization the liberty of rest for each is secured only by a law of rest for all."

It is to be deplored that some of our states have lately either repealed or liberalized their Sunday laws, due to public sentiment against them. When the people elect to high office in the state those "who believe in the Sabbath and in the responsibility of the state in upholding the Sabbath laws, then a great victory is won in saving the Sabbath to America."

The responsibility of the *church* in saving the Sabbath cannot be too forcibly emphasized. Her members are in a great measure losing consciousness of the sacredness of the day. It is her task to rebuild the fallen walls and like Nehemiah of old, to preach against every agency used in desecrating God's Holy Day. We are told to *remember* the Sabbath Day. "The very wording of the Fourth Commandment emphasizes the necessity of frequent and emphatic instruction regarding the Sabbath. Today, especially, when the Sabbath is so widely forgotten and so little appreciated, does this 'Remember the Sabbath Day' sound down through the ages in thundering tones to the church, and especially to her leaders, to *teach, teach, teach* the people the character and uses of the day."

Let us be reminded from the pulpits. Let us be reminded in our Bible Schools. The alarming fact is stated that the Sabbath has been the subject of our Sabbath School lessons only about once in three years. In our present Sabbath-forgetful age, can we not bring this Holy Day to the remembrance of our Sabbath Schools as often as we bring the Temperance lesson, the importance

of which we would not lessen in the least.

The future of the American Sabbath rests with our young people. No agency which can instruct them in the importance of the right use of the day should be neglected; hence not only the pulpit, but both the Sabbath School and Young People's Societies should give the Sabbath a prominent place on their programs.

In addition to these programs carried out by the leaders of the church, a spiritual revival is needed among the church members if the Sabbath Day is to be preserved. "Wilt thou not revive us again; that thy people may rejoice in thee?" Our author sums up the responsibility of the church in restoring the Sabbath in these words:—"She cannot recover the Sabbath by fulminating against Sabbath desecrators, nor even by teaching the essential truths regarding the day. To stem the tide of Sabbath desecration she must embody in her life and express in her worship and activities the spiritual power of God which the Sabbath was designed to bring into fullest operation. Let the mighty tides of the Lord's forgiving and redeeming power flow through the church to a needy and perishing humanity and a revival both in church-going and Sabbath-keeping follow."

In our Saviour's day the pendulum of Sabbath-keeping had swung as far in the other direction as in the present age it has swung in desecrating the Sabbath. The disciples were brought to task for gathering and eating the grain as they walked through the fields—the sin of threshing was the accusation of the Pharisees. Our Saviour during those three busy years when he was laying the foundations of the church found time to teach the true use of the Sabbath. We have recorded six of his Sabbath discourses—an average of two for each year of his ministry and there may have been many more. If the Lord felt it to be such an important subject, why do our Christian leaders today not bring it before the people more often? His example is a challenge which the church cannot ignore.

The Jewish dispersion scattered the Jews all over the then-known world and wherever they went their strict observance of the Sabbath, while it invoked the ridicule and persecution of their Gentile neighbors, yet made the Sabbath known to the heathen world and preserved it to history.

Our author says that we need a "Christian Dispersion" in America today—a band of consecrated Christians, "bound together by loyalty to the Sabbath, to lift aloft the flag of a true Sabbath, carry it to every city and state throughout our land, and unfurl it to the breeze—a group who will be the advance guard in a great movement to recover and re-establish the Christian Sabbath in America." Women of the United Presbyterian Church will you not do your part!

Suggested Devotional Service

By ELSIE WEHLING FULTON

Central Theme for year beginning April, 1936: CHRIST'S WORK AND OURS

CALL TO DEVOTION FOR OCTOBER: LOVE FOR CHRIST

Leader: Let us bow in prayer as we listen to the Lord's Prayer with interpretations from the Psalms.

(Have two persons concealed from view—one to read the different parts of the Lord's Prayer, and the other to sing the interpreting Psalms. Only one chord is used to introduce each Psalm.)

Reader: "Our Father which art in heaven."

Singer: Bible Songs Hymnal No. 118, stanzas 1 and 4.

Reader: "Hallowed by Thy name."

Singer: B. S. H. No. 8, stanza 1.

Reader: "Thy kingdom come."

Singer: B. S. H. No. 82, stanza 1.

Reader: "Thy will be done in earth, as it is in heaven."

Singer: B. S. H. No. 84, stanzas 1 and 4.

Reader: "Give us this day our daily bread."

Singer: B. S. H. No. 74, stanza 3.

Reader: "And forgive us our debts, as we forgive our debtors."

Singer: B. S. H. No. 114, stanza 2.

Reader: "And lead us not into temptation, but deliver us from evil."

Singer: B. S. H. No. 98, stanza 4.

Reader: "For Thine is the kingdom, and the power, and the glory, forever. Amen."

Singer: B. S. H. No. 122, stanza 3.

Scripture Lesson: Matt. 16:13-18.

Prayer of Thanksgiving: For the Church and its work.

Scripture Lesson: Col. 1:12-19.

Prayer of Thanksgiving: For the gift of God's Son, the Head of the Church.

Scripture Lesson: John 14: 15-23.

Prayer of Petition: That we may be found faithful to Christ and to His Church.

Leader: Christ loved many persons and things. He loved His friend Lazarus, and wept at his grave. He loved Jerusalem, and wept over it as He thought of its approaching destruction. He loved the world, and gave Himself for its salvation. He loved His enemies—even those who crucified Him—and prayed that they might be forgiven. He loved His faithful workers—Paul said, "He loved me, and gave Himself for me." "Christ also loved the Church, and gave Himself for it."

Why did Christ love the Church? It was His own—He called it "My Church." He founded it and builded it. He was its Lord and Head. It embraced the whole body of His believers. He loved the Church because of the work it was to do.

If we love Christ, we will love what He loved. We will love His Church. We will love His Book. We will love His day of worship. We will love His place of worship. We will love His people. We will love His work. If we love Christ, we will obey Him—He Himself said, "If ye love Me, keep My commandments."

Closing Song: B. S. H. No. 147, stanza 3.

The Sabbath

(With Musical Accompaniment)

THE Sabbath dawns, fair and cool. The ordinary sounds of life seem hushed, a peaceful quiet pervades the atmosphere, yet never have the birds sung more sweetly.

"Still Sabbaths, rising o'er the world,
Have never failed to bring their calm;
While from their tranquil wings unfurled,
On the tired heart distilling balm,
A purer air bathes all the fields,
A purer gold the generous sky;
The land a hallowed silence yields,
All things in mute, glad worship lie."
—Harriet P. Spofford.

The family awakens in a home made neat and orderly for the Lord's Day, the household cares and tasks minimized by careful preparation. The father's voice is heard in morning devotions, in Scripture and in prayer. Then comes the sweet sound of the chiming of the church bells—the call to morning worship.

(Chime sections from "The Little Bells . . . " by Harvey Gaul played on organ.)

Father and mother and the children file into the family pew. Even the littlest child feels the reverent and worshipful spirit of the House of God as the service goes on to its close. Here in the quiet of this hour God seems very near and those who hunger for the Bread of Life are fed. Here the weak are helped, the troubled heart eased of its load and strength is gained for the duties and tasks of another week. Here the children learn of their Heavenly Father and His love and feel the impress of that which will go with them through life.

("Safely Through Another Week," used as a solo with organ accompaniment.)

The afternoon is spent in quiet recreation and relaxation, in reading and in pleasant companionship, in doing those things which build up body, mind and soul as God intended His Holy Day to do for mankind.

"A golden candle stick the week,
Seven-branched its flames all upward seek
The face of God, but central is the flame
Which bears the Sabbath's sacred name.

While rests the race one day in seven,
God opens wide the gates of Heaven;
He soothes the weary heart and brain,
In rest both soul and body gain.

Time's coming golden ages wait
On work and worship alternate;
Toil gives the face heroic light
And hallowed rest its holy might."
Joseph Cook.

As daylight fades and the twilight deepens, there comes the hour of evening worship.

("Day Is Dying In The West"—one verse and chorus played with the chimes on organ very slowly, then first three verses sung by soloist; with final "Amen.")

Once again the family worships God in His Sanctuary and comes home under the stars to peaceful rest, refreshed by the slowing of the tempo of life and the simple pleasures of the day, and blest of God in the loving, reverent and obedient observance of His Holy Day. Here in the home on such a Sabbath as this, all that is high and holy, all that is helpful and ennobling is made an impressionable part of family life. May God lead America back to the proper observance of the Sabbath Day!

Truly,
"A Sabbath well spent
Brings a week of content
And strength for the toil
of tomorrow . . . "

Sunday

(With Musical (?) Accompaniment)

SUNDAY morning, and the Jones family awakens late.

(The newsboy calls, "Poipers, poipers," and there is a dull thud as the bulky Sunday edition is thrown up on the porch).

Breakfast is hurried. Johnnie and Susie grumble as they are hurried off to Sunday School, "Why should we have to go when nobody else in the house goes?" Father is almost buried under the drift of the sheets of the paper, the financial and sports section his concern.

(By his side the radio blares forth, "Is It True What They Say About Dixie?")

Mother is busy over the bedmaking and the preparation of a picnic dinner. Where are the plates, and where is the basket? A fleeting thought of church crosses her mind. O yes, she ought to go—but maybe next Sunday will be rainy and then she will go. Today is so lovely, it would be too bad not to go on a picnic and then, one "can worship God in Nature."

(A beautiful soprano voice begins an old familiar hymn but has sung only a few words when Johnnie and Susie rush in and with a cry, "Turn on something lively," the turning of the dial produces, "Give me a hat, A great big hat, And give me a buckaroo, And let me wha-hoo, wha-hoo, wha-hoo!")

Johnnie and Susie grab the funnies and are soon immersed in the adventures and exploits of their favorites. Only the call to help carry the baskets out to the car lures them away. Yes, one can truly "worship God in Nature," but alas! not in the usual Sunday picnic with the usual crowd! The Jones family meets the Smith family and they decide to eat together.

(A convenient car radio keeps the place noisy with the hits of the week and the patter of commedians.)

Johnnie and Susie and the little Smiths go swimming. Their elders "laze around," talk and sleep and the afternoon passes. The baskets are opened again, and then the homeward exodus begins. Father's nerves are sadly frayed by the crowded traffic and he tells the driver who cuts in ahead of him exactly what he thinks of such driving!

(The shrieking siren of a traffic officer's motor bike clears the way for an ambulance speeding to the scene of a wreck, the ringing of its gong sending the shivers down Mother's back.)

Mother is tired, too. Somehow the day has not been restful and she thinks how very tired she will be in the morning. Johnnie and Susie are fretful—their sunburn hurts and the Smith kids were horrid. As the car turns into Main Street, the people are going to evening service. Father thinks, "We *should* have been at church today." The family climbs out wearily—the

(Continued on page 14)

Let Us Build

By MRS. A. J. RANDLES, Secretary of Literature Department
An address given at the W.G.M.S. Convention, Saint Louis, Mo., May 23, 1936

A STUDY of the life of the children of Israel is always fascinating. So many of the experiences of their lives match exactly experiences of our modern day; and sometimes it is but bits of their history that serve only as texts by which we may state our own case. It is to such "bits" that we turn today.

It was back in those days when Nehemiah, with others, returned to the city of Jerusalem. After three days of quiet investigation by Nehemiah, he writes: "I said unto them, ye see the evil case that we are in, how that Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build the wall of Jerusalem that we be no more a reproach. I told them of the hand of my God which was good upon me . . . . and they said, 'Let us rise up and build.' " These words are our text.

Briefly, let me make you see the evil case that we are in. At the end of the fifty-third year of the Women's General Missionary Society organization — May twenty-five is the anniversary date — we are still saying that approximately one-third only of our United Presbyterian women belong. Our membership seems to be static. This one-third has supported the work nobly; but continued years of depression have curtailed the ability to give. Individuals and congregations have been unable to fulfil pledges. Three years ago a cut of ten per cent was made in salaries and estimates, and last year an additional ten per cent cut in estimates alone was necessary. These cuts still prevail. Plea after plea for parsonage and church loans, of necessity, have been denied. Consecrated and capable young persons have come offering lives or service in either home or foreign fields, only to be told, "We cannot support more workers now." Millions of children in our own land are not being reached. Doors of opportunity may not be entered because nearby walls show signs of strain. You see "it is an evil case we are in."

Yet, "the hand of our God has been good upon us." A glance over the past will convince us of that. Despite the fact that two-thirds of the women of our church have not helped, unbelievable things have been accomplished. From the support of ten unmarried women missionaries upon the foreign field, the number has increased to the salaries of two hundred thirteen workers at home and abroad; and schools and dormitories, churches, parsonages and hospitals have been built and are being maintained. From Thank Offerings of four figures we have mounted to Offerings that total in the upper ranges of five figures, and on some occasions we have moved into the six-column figure. Almost three hundred grants have been made to assist congregations in building parsonages. It has become

possible to allow all missionaries who have served under our Board for at least thirty years and who have reached the age of seventy, to retire on a pension of fifty dollars a month; and many other honored servants have been helped when there was need. Truly, the hand of our God has been good upon us; and it will continue to be, we are confident.

Now, if, with His blessing, one-third of our women have been able to accomplish so much, is it not logical to reason that the remaining two-thirds could, if they would, multiply results by just that much? Why, then, cannot we say, like those people of Nehemiah's day, "Let us rise up and build?" The Literature Department will help.

Let us build in membership. We will get those invitation cards, and every woman and every young woman who joins our church will be invited *at once* to join a society. We will get the Extension leaflet and work up an extension department of those who cannot attend regular meetings. We will approach the indifferent again; we will give them the leaflet, *Reasons Why You Should Be A Member.* We will distribute *Departments of Work* that the women may know our whole responsibility as assigned by General Assembly. We will provide each with a Prayer Cycle that the names, stations and work of all of our United Presbyterian missionaries may become well known; and with the Prayer Cycle will go the leaflet that tells how to use it. We will form Prayer Groups and Prayer Circles. There is a leaflet to help us. And know this: with the exception of the Prayer Cycle, the Literature Department will furnish all of these organization leaflets free for postage.

Then we will build better programs — programs interesting and full of missionary information. First of all we will order the Program Calendar from Mrs. Moore of the Magazine Committee. Why? Because that is the program outline which is arranged in conformity to the Congregational Program of our Church as outlined by the Department of Missions of the Board of Administration.

We will consider seriously the plan of putting *The Womens Missionary Magazine* into the hands of every member of our societies; or, better still, into every home in the congregation; for in it monthly program outlines are developed and missionary information nowhere else obtainable is given.

We will watch the special Literature Department page of the Magazine and see what relative leaflets are suggested. There will be a variety: biographies of pioneer missionaries — some of them, but not enough we know, of our own denomination; there will be stories of individuals who represent "fruits;" historical sketches of beginnings and growth; stories of answered prayer, and sacrificial giving; Study Books, and maps, and dramatizations for those who like them. With the help of the Literature Department our programs

will be full of devotion, information and inspiration.

Now no one can promise that *all* of our women will respond to the efforts to reach them, but with many more of them interested—working, praying, and giving—what can we not do! The weakened places can be made strong; cuts can be restored; new workers can be sent out; open doors may be entered; neglected children can be reached. By the word of our ambassadors, many shall hear Him say, "This is the way, walk ye in it." "And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God." Oh, if only we have a mind to work, we can build magnificently for our Lord!

And the Literature Department longs to help.

Mrs. H. G. Knecht was the "Magazine Lady" at the Convention. In a very unique period costume, covered with pictures and an umbrella dripping with dollars, Mrs. Knecht assisted in the "Magazine Shower" when about eight hundred subscriptions were received.

SUNDAY

(Continued from page 11)

car has to be put away, the picnic things, too; and the sleepy cross children gotten to bed. Father drops into his chair and turns on the radio.

(So—and—So's Amateur Hour Is On The Air").

Mother picks up the Magazine Section from the welter of papers that litters the floor, but she is even too tired to read. She doesn't feel quite right; there is still the nagging consciousness in her mind that she has been trying to stifle all day, that, after all, this is no way for a family to do, to spend the Sabbath as Sunday.

Yes, truly,
"A Sabbath well spent
Bring a week of content
And strength for the toil of tomorrow
BUT a Sabbath profaned,
What e'er else be gained,
Is a certain percursor of sorrow."

(Note—The section, "The Sabbath," can be given as a reading with the music of the organ and the singing coming from a suitable distance).—Harriet S. Boobyer.

Five Missionary Leaders In Philadelphia

PHILADELPHIA Presbyterial celebrated its Fiftieth Anniversary April 14, 1936. An account of this Jubilee was given in the June issue of *The Womens Missionary Magazine* (578)

The picture below appears in the "Historical Sketch" written by Mrs. George Patterson.

Philadelphia Presbyterial has many golden deeds to her credit, but one stands out as very unusual—the building of the Mrs. Blanche Anderson Memorial Chapel in Sialkot, India, by the Young Women's Societies of the Presbyterial.

Special mention should be made of the two senior members—Mrs. Getty and Mrs. Parker. Both are very active in the Executive meeting, the Presbyterial Convention and

(Continued on page 47)

MRS. MARY E. GETTY and MRS. SARAH CROWE PARKER, active members continuously since the beginning of the organization in 1886

MRS. J. B. DALES, the First President

MRS. GEORGE PATTERSON, Historian MRS. JOHN McCLURE, President Jubilee Period

Missionary Honored

MISS Helen J. Martin is the first Westminster woman to be honored by Westminster with a Doctor of Pedagogy degree." As we read the above item in the "Alumni News," our first thought was one of pride that a fellow missionary had thus been honored.

The American Mission in Egypt has many Institutions of which the loyal supporters can be proud. There is one which has always had a unique place in Egypt's educational program for girls.

Dr. Helen Martin, President, Cairo College for Girls.

The founder of the Girls' College, Miss Ella O. Kyle, felt there was a special need for higher education for the girls of Egypt. Her dream was fulfilled and the Girl's College —the only one of its type in North Africa—was founded.

It is one thing to keep a work going, it is another to develop it as conditions change.

Since 1923, Dr. Martin has carried on in spite of difficult financial conditions and political antagonism. It would have been easy to grow discouraged. Plans were made and carried out for better instruction.

High government officials have recognized the place the college holds and have sent their daughters to be educated.

The government has sent abroad for special study some pupils who have completed its course. The enrollment is higher than it has ever been before.

Just this year, the King of Egypt asked to have copies of the addresses given at commencement. The copies of the Arabic, French and English essays were presented to His majesty.

That a high standard has been maintained during the past decade, in spite of limited equipment and funds is due to the work of a devoted staff of teachers, and in large part to the sacrificial work of Dr. Martin. It proves her ability as a teacher and as an administrator that progress and success have crowned her efforts.

A Fellow Missionary.

THE CAIRO COLLEGE FOR GIRLS

"Inside are counselors ready to go
With young adventuring minds on quest of truth
And beauty found beyond the classroom lore.
"Inside is fellowship, hearts one in song
And prayer; inside is vision of the Christ—
To rich, abundant life, the shining Door—
The door swings wide to God."

Catherine Baker
in Women's Missionary Friend

Foreign Correspondence
The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

PREACHING CHRIST BY MAGIC LANTERN.

By the Reverend J. Lowrie Anderson, Khartum, The Sudan. On Furlough, Pittsburgh, Pa.

"Jesus Christ the Crucified was placarded before your very eyes." (Gal. 3:1 —Moffatt's translation).

Because generous friends gave Frances Turk fifty lantern slides of the Life of Christ, beautifully colored copies of masterpieces of painting; and because an English schoolmistress turned over to us a magic lantern that for fifteen years had stood unused in her school cupboard, we here in the Sudan are enabled to re-enact what Paul did in Galatia, in a way of which he could not have dreamed, but surely must have approved. For by magic lantern we are, and please God shall even more be, placarding Jesus Christ the crucified before the eyes of the people of this land.

My first experience of the magic lantern in evangelistic work occurred before I arrived in the Sudan, while I was still in Egypt in language school. Three Egyptians, teachers in Assiut College, Rev. Tawfik Saleh, Profs. Zaki Fam and Nasim Girgawi had given up their summer vacation that they might preach Christ in an almost unevangelized section of Egypt. The Mission had gladly loaned them the mission houseboat for their project. They invited me to spend some time with them which I was glad to do. Knowing the language but little, I contributed nothing to the evangelistic team, unless it was amusement I afforded them in my use and abuse of their mother tongue.

The first day we sailed up the Nile and toward evening tied up near a village. The next morning we visited the Mayor, the chief merchants and the few Christian families. We were prepared, our spokesman intimated, to show magic lantern pictures, if there were a general demand. The demand was unquestionable; and couriers went out, barefoot boys to announce to all that a "Seenama" (cinema) would be shown that evening, at nightfall, and that entrance would be free.

We searched for and found our theater — a mud wall facing the intersection of two streets, the wall a background for our screen, the streets to hold the people. As dusk gathered people streamed in, from villages nearby as well. First swarmed the children who were placed in serried rows not ten feet distant from the screen; then came the silent black robed figures of the women; and as the gathering darkness brought the men in from the fields, each came solemnly forward to shake our hands, to inform us that we had honored their village, and then as solemnly to find a place to sit somewhere in the streets. We divided our work thus:— Tawfik, as preacher, to explain the pictures; Zaki to sing a solo and run the lantern; Nasim to arrange the crowd and to keep the children quiet (no mean job!); I was appointed official observer. With the crowd preponderantly Moslem, I was curious as to the crowd's reaction to the story of the life of Christ, my curiosity tinged with apprehension.

As ever in the East, dusk swiftly retreated before the onslaught of night.

"Crowd all here, Nasim?"

"I believe so."

"All right. Let's light up."

Eyes now turn to the table on which the lantern stands, and where Zaki is fumbling with various gadgets. Ah! there it is lit— what a bright white light it is. Now to bring that round spot of light to

the center of the sheet, and there to bring out of the confused lights and shades a clear-cut focused picture.

All now was ready. A short announcement and a song by Zaki quieted all before Nasim led in prayer. The first pictures portrayed the buildings and the student life of Assiut College. Then came the pictures of the birth and infancy of Christ. These were well received, as was expected. As implicity as we, Moslems believe in the Virgin Birth of Christ. But how — I wondered, would they re-act to the story of His death. "Kill Him they did not; nor did they crucify Him; but it was made to appear so to to them." Thus expressly the Koran denies the Crucifixion. What would our audience do as we approached the climax of our tale?

While we were yet in the early ministry of our Lord, I thought I had my answer. Along the rear of the crowd a murmur grew to a grumbling, and then angry words and what even my unitiated ear recognized as cursing liberally given. I remembered that every good general protected the rear, and calculated my chance of jumping the wall, and wondered in what direction our houseboat lay. It was, however, only a shepherd returning late from the fields, insisting on driving his flock through the blocked street to his own courtyard beyond. A path was opened, and the goats and sheep went through. The crowd again grew still, and Tawfik continued his story.

To most of those present the story was new. For the first time they were becoming acquainted with the historical Jesus. Now they saw His sympathy for the sick and suffering; they understood something of His love for the poor and the outcast, His passion for men who had gone astray; for the first time they heard His teaching, who spoke as never man spake; then they watched the forces gather that hounded Him to His death; their eyes gazed upon Him, spat upon and scourged, rejected by His people and by the soldiers, crowned with thorns. They looked upon His face scarred by the thorns, with the lines of suffering cut deep and heard for the first time of the length of His patience, the height of His faith in God, the depth of His tenderness and love for others. And over that great audience crowded into those narrow village streets there swept a great sigh of sympathy and sorrow for Him who hung upon the Cross. That night, in that Moslem village, the uplifted Christ drew the hearts of men unto Himself. By the majesty of His character, by the power of His great love, the Galilean conquered.

Again last year I traveled on the Nile for an evangelistic tour. Instead of Egypt, it was an unreached portion of the Sudan. We travelled, not by mission houseboat, but on a Government steamer that runs weekly the length of Dongola Province. There accompanied me Rev. Wahba, pastor of our Khartum North congregation, and Mr. Hamilton, the Sudan representative of the British and Foreign Bible Society. We hoped by our trip to strengthen and encourage the scattered Christians of this province, who have no one to minister to them, and to lead Moslems to a knowledge of God as revealed in Jesus Christ. To this end we preached, we entered the market place and sold Bible portions and gospel tracts, and for this purpose we carried our magic lantern.

The first evening the boat was unexpectedly ordered tied up. A barge of cotton was to be loaded—a night's job. The whole boatload of people swarmed onto the banks — at least two hundred third-class passengers. From the nearby villages men and women strolled down to the steamer to enquire about mail,

to greet friends, and to find out the news of the outside world.

"Let us use the magic lantern tonight," I suggested. "It will be the one opportunity most of these people will have to know anything of Jesus Christ." For a short while the others were doubtful. One man had been giving us dour looks ever since he discovered that we were evangelists. Then we all got busy, for there was work to do.

Along the side of the steamer we hung our sheet. Mr. Hamilton set up and manipulated the lantern. Because Arabic is his native language Rev. Wahba spoke. I was assigned a task that required long legs and no brains, I straddled with one foot on the bank, and the other on a ledge that ran along the side of the steamer, and with a stick pointed out the various characters on the screen as they were mentioned. The sloping bank made perfect theater seats for the crowd that watched the pictures.

At first we ran through the story of Cinderella, and, children that they were, they thrilled to that old child's tale. Then they saw and heard the story of Him, the Son of Mary, who lived and worked and taught among men, healed the bodies and souls of all who came to Him, and sought to lead them to God. In my life I have attended many an impressive service. Few have etched themselves so deeply in my memory as that simple service that night in that lonely spot in Dongola Province. No sound was heard save the speaker's voice, and the soft lapping of the water against the steamer's sides. Occasionally at some impressive story or picture, a reverential "allah" would burst from the lips of one of the hearers, and then he would quiet down again that he might not miss one word.

All the results of that night's lantern service we shall never know. We know that some who were suspicious became our friends. We know the pictures aroused the interest of others, and for hours together as we travelled on the steamer we talked of the claims of Christianity and of Christ. In several towns where we stopped in the next two weeks, strangers greeted us as long lost brothers, to explain that they had attended that riverside lantern service near the village of Mansour Kotti.

Not always has the lantern service been given without raising opposition. In one particularly fanatical section of Omdurman we were showing the pictures for the first time, and as usual, the capacity of the courtyard was crowded. We had stretched the sheets across an open doorway, and behind that screen women attended and saw the same pictures without being seen. We were about half way through showing the pictures when a man stuck his head and shoulders through the gateway, and cried out, "He who believes in Allah and the future life, let him leave immediately."

The crowd stirred, but no one left. Again the same head and shoulders were thrust through the doorway, "He who believes in Allah, and the future life, let him leave at once."

This time half the audience trooped out, and the other half seemed ready to go. We went on with the pictures as though nothing had happened. A short time later the man came gain to the gate, and for the third time cried, "Come out if you believe in Allah and the future life!"

Before anyone had time to flee, a young man standing near me spoke up, "I believe in Allah, and in the future life. I believe in the apostle-

ship of Mohammed. But these pictures are worth seeing, and by Allah, I'm staying."

After that no one left. Indeed before we had come to the last pictures of the Death and Resurrection and Ascension of our Lord most of those who had left had stolen back in again. Friends told us that some were ready to stone us, if ever we showed pictures there again. But show them we did, once a month for six months in that same place, always to crowded courtyards, but after that first time, with opposition from no one.

From many memories I choose this last one, sweet because recent. I was at Gallabat on the borders of Ethiopia far from any place a missionary ever goes. We had just shown the lantern slides to a cosmopolitan crowd of Sudanese, Egyptians, Greeks and many Ethiopians. I had done the speaking at the pictures, and done it badly for I was exceedingly weary. For over a week I had been traveling almost constantly. The night before I had ridden a truck over rough trails for almost one hundred and fifty miles, with only four hours for sleep beside the road in a short narrow native bed. That had given me a cold. Knowing how badly I had spoken, and how foreign my accent must be to them, I wondered if they had been able to get anything of the message of Jesus and Him crucified. As we were walking down to the truck after the service, the Sudanese lad who was carrying the lantern and had been silent heretofore, suddenly burst forth, again and again.

"Oh, what a Man! Oh, what a Man! Oh, what a Man!"

And my heart began to sing, and I was tired no more.

Ethiopia

MRS. BRUCE B. BUCHANAN, Editor, Sayo, Ethiopia
On furlough, Monmouth, Ill.

"I CANNOT DISAPPOINT THESE FAITHFUL ONES"

The following is a letter written by Miss Elisabeth Klein to her missionary friends and sent to us by Mrs. West.

It will be remembered that Sister Elisabeth, a German nurse in our Sayo hospital could not get out of the country when our missionaries left and that she went back to the hospital and was carrying on the work. She was stricken with appendicitis (with other complications). Dr. Dougherty was summoned. He made the usual trek of five days by mule from Gore to Sayo in record time, operated successfully and then stayed to nurse the little nurse through the critical days that followed. There was no white woman near to help. The Ethiopians showed their love and devotion but the nursing had to fall upon the doctor with what assistance Mr. West could give.

During Dr. Dougherty's absence from home Mrs. Dougherty the only white woman in Gore and her two little girls were left alone.

Sayo, American Mission
March 20, 1936

Dear Friends:

I got in a short time three telegrams and all had the same message; "We are remembering you in prayers." I want to thank you all for your prayers and show you what they did and how God did answer them.

Our native Christians joined you and some other dear friends in prayers. When I was better one of our teachers visited me for the first time and said: "We all came every morning and evening together in prayers. We prayed that God may make you well not for your sake, but for our sake, because we need you."

How did God answer? I was very sick and often unconscious. Mr. West was sitting day and night

at my bedside. One evening I said to him, as he later told me: "Please take my hand and hold it, because Jesus took my other hand and takes me away." The same time I said: "I see an angel." Jesus was coming and between him and me were your prayers and he said: "I have to answer all their prayers and I have to give her back her life, because I cannot disappoint all these faithful ones." So you see what prayers can do, and I for my part want to be more faithful in prayers. This taught me a great lesson.

Miss Elisabeth Klein. "Sister Elisabeth" who has been the only white woman in Sayo for many months. "Sister Elisabeth" has kept the clinic open. At last because of her health she has been forced to go to Germany.

After my operation I had all kinds of complications. Dr. Dougherty and Mr. West did everything that they could do. My thanks go out to them.

Now I am getting stronger every day and so far I can go three times for an hour in the hospital.

Please continue your prayers for us out here. I probably will be without a doctor for another year and that is not easy. I will need strength and wisdom from above.*

Mr. West is very busy. He has both the hospital and his workmen building by the hospital. His greatest number this month in the clinic were 60 treatments and 67 people in prayers. From this were 15 injections, 11 neos and the other four bismuth and quinine. We are so thankful for the many who are coming, although we have a Greek doctor in the near town.

Our evangelists are still faithful in going out in the villages. Our attendance in church came down but is now picking up again.

We are thankful that you are all busy and well in Addis and that God is blessing your work. May we all together seek to do our best for the advancement of His Kingdom.

Best wishes, sincerely,

Elisabeth.

TRYING DAYS IN GORE

By Mrs. V. F. Lougherty

About the middle of April we received a letter from Miss Faught from Addis Ababa dated April 5th, saying that if conditions were favorable Mr. Russell and Sister Anne would leave Addis Ababa for Sayo within ten days. Sister Anne would help Sister Elizabeth with the hospital and clinic work at Sayo and Mr. Russell would proceed on furlough by way of Gambeila. Of course this was good news for us, and so we patiently waited and prayed. This was the last post we had from Addis Ababa, but we received further news of the progress of the war through Reuters.

Days passed, and we thought perhaps our friends were nearing Sayo. Then we had news through our British Consul here, that he had been informed that Mr. Russell was coming to Gore. So we began to

*Later word has been received that Sister Elisabeth did not gain satisfactorily and was forced to give up the work. Mr. West had started to take her to Khartum from where she would start for her home in Germany.

look for them to come this way. Miss Faught had not said in her letter that they would be coming by Gore so we thought they would go directly to Sayo the other and shorter way. When we learned that they were coming this way, we began to have the telephone operator here make inquiries along the road to see if he could locate them. Of course we had had no definite word that they had left Addis Ababa, and it was impossible to get a message through.

One day when we sent to the telephone office to see if there was any news, the boy came back with the message that a German Missionary from Bedele had been murdered by "shiftas" (bandits). Oh, what terrible news this was for us, for we had no idea where our people were. But he also brought a message the next morning that Abraham Abdou, a former Mission boy, was returning to Gore with two missionaries, and he had left Houromou about a week before. (It is only two days from here to that village). Again we wondered why they were so long on the way. Dr. Dougherty sent a special runner out to see if he could locate them and to see if they were all right. In the meantime we had a cablegram from the Board saying, "Has Mr. Russell arrived?" We took this to mean that they knew he had left Addis Ababa for sure, and this tended to increase our anxieties. On Saturday, May 16, we had news that Abraham had passed Mattou about three hours from Gore. We thought now that our guests would soon be here and all our worries and anxious days ended.

We had scrubbed the big barn-like boards of our house, had cleaned and had everything in readiness, even the bath water hot in a big iron kettle outside, and tea ready to serve. I couldn't keep my eyes off the road, but kept looking and looking to see the party arriving around the corner over the hill.

The British Consulate. This building is within the compound of the British Legation. At the time of the riots there were about 2,000 persons protected here. Our missionary women, with their own tents, equipment and food, found shelter here during those terrible days.

Finally, our boy again returned from the telephone office and reported that Abraham Abdou had arrived, but that there were no Missionaries with him. We quickly went to see Abraham, and he said that he was quite sure our people had never left Addis Ababa. You can imagine our disappointment. However, it was a great relief to know that they were not on the road and were still in Addis Ababa.*

Mr. Meuller and his wife and two little children a boy of two years and a baby girl of six months were on their way to Addis Ababa from Bedele. About two days trek from their Mission Station Mr. Mueller was shot and killed by bandits. Mrs. Meuller and the children were left on the road without food, clothes, money or mules. Everything was taken from them. When the report got back to Bedele the local government there sent to have them brought back to Bedele, and our government here in Gore sent soldiers yesterday to bring them on to Gore. I prepared a food box for them and also sent clothes for Mrs. Mueller and the children. There is just one other Missionary at Bedele, a Dr. Leuder. We do not know whether he will come to Gore or whether he will continue his work there.

Our attendance at church keeps up very well in face of all the trouble people are having these days. There were fifty-four women in my class last Sabbath. How difficult it is to teach a class of hungry women! I know many of them are actually hungry for bread. I have been helping just as many as I possibly can to have just a little to eat each day. They are willing to work, but there is no work for them. I have been giving milk to many of our Mission babies to help nourish their little thin bodies. Just recently I taught Luke 1:51. "The hungry he hath filled with good things; and the rich he hath sent empty away." And so, though many of the women here are hungry, they are "filled with good things." Sometimes it seems that my heart will break when I think of their poverty and hunger, but I also have joy in my heart that they are getting. "The bread and water of life." I know that my women do appreciate my service for them, leading them out of darkness into His marvelous light, and then step by step close to the Master's side. This I know, that I cannot lead them any closer to Him than I am myself. How I pray that Christ may ever live in me that He can work through me. Of myself I am nothing! How the natives appreciate the message of Christ of Calvary. It comforts their hearts even though they cannot have or do not have the things of this world.

The past month has not been easy and we look for even harder times ahead, that is we know it is possible that harder days may be ahead. Abraham reported one robber band with three hundred armed men. We do not know what this may mean for us here. Our trust is in God and we are going about our work in the normal way. We have a good cave made back in the hillside where we shall go with the children in case of trouble. We are learning these days what real trust in God is. I think I never fully realized it before.

What joy it is to know that our life's work is being done, and to know that it is God's will that we labor in Gore. We know that many of you are praying for us, and thus you have a very definite part in the work here. May you also share in its joys.

*This article was written May 20. The anxiety over Mr. Russell was relieved when it was learned that he had abandoned the plan of trekking across Ethiopia. He came to America by the sea route and arrived in New York June 15.

India

By MRS. R. R. STEWART, Editor, Rawalpindi, India

THE NEED

By Martha Payne Alter, Rawalpindi, India

"Superintendent of Jhelum and Rawalpindi Districts," that was our appointment. These sounded like very simple words when heard on the floor of the Annual Mission Meeting. They were lucid enough as read in the minutes of that same meeting. We needed no dictionary to interpret their meaning. Our location and work were plainly designated.

We brought out the map and scanned it together. Eighteen years ago we had been assigned to Jhelum District. Now it was a simple matter to add Rawalpindi to our portion—that is, simple on paper. It was a mere problem in arithmetic to add Rawalpindi's 1,512 square miles to Jhelum's 2,768 square miles and have a total of 4,280 square miles. In these days when distances have been bridged by mechanical speed, what are a few thousand square miles? We had motored three times across the States during our recent furlough. These figures did not startle us until the memory of our past experiences reminded us that through these districts there runs just one oil surfaced road. There are a few graveled roads and a few dirt ones. Still there are hundreds of villages and thousands of people beyond the reach of any automobile. Distance and time take on a new meaning and we wonder when and how it can be done.

Another child's problem in arithmetic. Add the population of Rawalpindi district to that of Jhelum and you have 949,068. Of these more than four-fifths live in the rural areas which is our special field. The Mohammedans comprise 85 per cent of the population, the Hindus and Sikhs 14 per cent, and the Christians 1 per cent. Of the total 94 per cent are illiterate. Statistics are definite. We know exactly the task ahead of us. Yet do we? As we turn from figures and face the individual souls, are we equal to it? Are we able to understand the problems and difficulties of that earnest enquirer from Chakwal and lead him to Christ? Another man comes from up in the hills and asks for teaching looking forward to baptism. Some three hundred came regularly to the nine-day camp meeting in Chakwal. They came to the open meetings and some came for personal interviews. As the winter passes hundreds more in different centers will attend similar meetings. Some few hundreds have heard the word as it was taught in years past. Nevertheless thousands remain unreached. Thousands of women secluded in their homes, unlettered and untaught, physically, mentally, and spiritually neglected, have never heard. They belong to no clubs, they attend no public lectures, they read no books. They are reached only by personal contact in the homes.

Who are to be the messengers to these people? Fifteen years ago in the evangelistic work of these two districts there were two married missionaries and their wives, four single missionary ladies and six Indian colporteurs and evangelists. Today my husband and I with one Indian worker take up the task. Formerly this area and population were cared for by a budget that supported two full-time camps. Today with a budget that will allow for scarcely half time itineration, can we calculate the percentage that can be reached?

There are several ways in which we may approach the work. I have

seen house wives take up a new day's duties so startled by their number and size as to become confused and actually accomplish much less than their abilities would warrant. As we look at these districts—seeing such a stupendous task entrusted to three mere human individuals—we could become confused and allow our energies to become so dissipated that we would accomplish little.

Having looked at the field as a whole we turn to the daily work knowing that today's task done with faith and courage leads to tomorrow's opportunities. It is our plan to hold camp meetings in strategic centers where for a week or ten days consecutive messages are given on the relationship between God and man culminating in the plan of salvation in Christ. In the evenings the story of the Bible is presented with stereopticon lectures. Some of those who hear at the public meetings come in the mornings to make personal inquiries and to seek more opportunity for Bible study. These personal contacts look forward to definite decisions for Christ and to a wider spreading of the Gospel. We take up this work not in our own strength but with faith in a constant God and with the assurance of His help for each day's task, of His light in each new contact, and His guidance in bringing Christ to each one who seeks Him.

A VILLAGE FUNERAL

By Miss Kate Spencer, Sargodha, India

A Mohammedan man riding a bicycle came from village No. 88 bringing word of the death of a Christian, just as we were ready to start to villages. We were planning to go to No. 88 tomorrow, but this news made us decide to go today. The man's name was not in the Church register and the pastor did not remember that he had even been in church service.

When the car stopped in front of the house a group of Mohammedan women took charge of Miss Shereda and me, and seated us in the midst of a crowd of rather noisy and curious women. There were only four families of Christians in this village and I looked about until I recognized them. Then we exchanged greetings and inquired the circumstances. The leader of the Mohammedan women interrupted this by saying, "You people have been sent by God to give words of peace and comfort to us ignorant folks who are sitting in sadness so open your Book and read." I obediently opened my Punjabi New Testament and read the story of the raising of Lazarus with comments and applications. The women listened most attentively. Our hostess silenced all disorder except her own. She was solicitous that the Christian women profit by this wonderful teaching. She interrupted long enough to direct the men to get the same kind of cloth and proceed with the preparation of the corpse just as Mohammedans do. We sang the 51st Psalm, the Christians joining with us. Then Miss Shereda talked for a time on the lost condition of man, God's love and way of salvation.

Among the Christians was a half-witted girl who had been in school and had a most unusual memory. I remembered that she used to love Psalm 88 and could sing the first part of it through from beginning to end. So I motioned for her to come near to me and asked her if she would join in singing. In her dirty clothes and matted hair she did indeed look demented. She was delighted with this recognition and the audience was astonished at her response. There was some confusion and loud weeping by the sister-in-law from inside the house when the corpse was moved to a different part of the court yard for preparation. Miss Shereda went in-

side to quiet her and I stayed in my place.

Several men held up bed covers as a screen and the body was bathed and wrapped in coarse white cloth behind this screen. As this was in preparation, the hostess said "it will require a great deal of time, so please read again, and since so many are here now that were not here at first won't you please turn to that story of Lazarus again." I suggested something different but allowed her to prevail. This time I paused intentionally at what I thought were appropriate places and this woman proceeded with the story herself for a sentence or two. I also read the 14th chapter of St. John, told of the Good Shepherd, the Lost Sheep and the Prodigal Son and exhausted my Punjabi eloquence with each. The Christian women asked me to hear the Story of Cain and Abel and Abraham and Isaac.

Finally the corpse was brought out on a clean bed and placed midway between the men and women. Perfume was sprinkled over the top of the covering. Dr. Picken, the pastor and about 20 men had been sitting far enough from us that we did not distrub each other. They moved a little nearer and the real service started. The pastor announced the 23rd Psalm and offered prayer then Dr. Picken gave an Evangelistic sermon on the purpose of man's life based on Jno. 1:1-5 and John 14. The men listened indifferently but the 60 women, only one of whom could read, gave good attention.

Only the men went to the cemetry. Part of our crowd left us but several stayed, and more Scripture was asked for. Miss Shereda found out from the sister-in-law that she was probably a Catholic although she was not just sure.

The man who died was unmarried and had lived with a married brother. He died of pneumonia and had been sick only a short time. The Mohammedans had complete charge of the funeral and it seemed that if the Christian pastor had not arrived in due time the Mohammedan priest would have read the funeral rites. The grave was dug with an alcove in one side for the body. Christians put the body in place. Mohammedans shut it off by bricks and filled the grave up with earth. We were kept in the village from 1 p. m. to 5 p. m. We had never seen Mohammedans help in a Christian funeral or even take much interest in the death of Christians. We were not challenged to prove that Jesus was the son of God or to answer any of the stock questions Mohammedans usually ask. They seemed to accept all that was said as being true.

Egypt

MISS MINNEHAHA FINNEY, Editor, Mansura, Egypt

A SABBATH SCHOOL CLASS

By Miss Helen Walker, Cairo, Egypt

My Sabbath School class this year has been a joy to me. It consists of two school classes, the II and III Secondaries—26 girls altogether. This corresponds to Sophmore and Junior classes in High School. The attendance varies between 15 and 20. Of the group five are Moslem.

The girls chose the name "King's Daughters" and elected officers early in the fall. Outside of that we did not have any activities except a party on the lawn, until February. When reading the introduction to the new Tarbell S. S. guide, I came across a suggestion that seemed to "click" with me. The idea was that

much of the teaching in Sabbath School is too theoretical and is not actually carried out in the lives of the students. An organization with rewards for completing certain units of work was suggested. I proposed the idea the next Sabbath to my girls and they were willing to try it, so we made out a list of ten things that a Christian girl should do. Here they are: Daily—to have a devotional period of from 5 to 10 minutes, to do a good deed, to control temper, and to observe the rules of temperance; weekly—to tithe, to study the S. S. lesson, to attend Sabbath Schools, to attend a Sabbath church service, and to keep the Sabbath holy; monthly—to carry out some home-making project (such as preparing a meal entirely by herself for the family). Each girl received a small notebook in which to check herself each day. Those who completed four weeks with a record of 90 per cent to 100 per cent perfection got a small silver pin with one star on it. A star was added for each month completed, and after four months, they will have a gold star in the center of the middle silver one.

This may seem easy to some people but for girls who were in the habit of studying on Sabbath always and attending church or S. S. only when they felt like it,—to say nothing of tithing, which was a brand-new idea — it was not too easy, I think. Of course if we were going to go on with it next year, I should suggest alterations to make it a bit harder and more comprehensive.

As one might expect, control of temper was the hardest. The first few days I had several calls for help. Mary cried in class because Nargis made fun of her. But she remembered and made up immediately. Should she count it or not? Helen was hurt because Rose used bad language to her. Rose did it only in fun, not meaning it. (Bad language means "calling names," not profanity). Was that loss of temper? I washed my hands of the job of Recording Angel right at the start, and told them they'd have to decide for themselves, because they were the best judges of the cases.

The teachers in the Boarding department find themselves overwhelmed with offers to run errands or give help. Good deeds! Elaine writes her good deeds in her book. I laughed when I was reading them over, and found this one, "I sewed a stocking to a girl." "To" instead of "for" is a common grammatical mistake.

About fifteen girls entered the contest. Twelve are still going strong after three months. None of the Moslem girls joined the contest —naturally they could not attend church so regularly. We count our Boarders' service right after S. S. as a church service, and the girls stay for that when they come to S. S., but they have got to the age when they are afraid to come very often for fear of being noticed by their friends and laughed at. The younger girls come oftener.

Will you pray for these girls that this contest may start them in habits that will continue throughout the rest of their lives? We want so much for them to learn to *live* Christianity.

Helen M. Walker.

IMTITHAL

By Miss Alta G. French, Beni Suef, Egypt

Imtithal stood dejectedly outside the class room door chewing her finger nails. As I appeared, she hung her head. My inquiry as to why she was here did not bring forth an immediate response, but I felt that not more than three guesses were required on my part. Being sent out of class was not so bad, but she *had* hoped that she might escape being discovered by the Principal.

Bit by bit I succeeded in dragging out the story. As the Arabic master or sheikh had been teaching the lesson, Imtithal continued to play with the things on her desk, to thumb through her books, or to draw pictures. When called upon for the written work which her note book was supposed to contain, she had nothing to present—not only no composition, but the note book itself had been carelessly left at home. And as a result, Imtithal found herself standing outside the closed class room door.

It is now another day. The children had passed into the school garden for the morning recess—that is, all of them except five girls who were lined up along the wall of the passageway leading to the play ground. I gave one glance at the row and was not in the least surprised to find Imtithal among them. This time she had failed to prepare her reading lesson and consequently she was having to do so instead of playing Hop Scotch with the other girls.

One day a teacher in sheer desperation came to my office leading Imtithal. "Whipping her is the only thing which will make her prepare her work," said the teacher. "She is a very careless girl."

Each teacher was so desirous that this girl might do her work that she was distressed at the lack of results. I confess that I was rather discouraged myself for I had had various talks with the girl in the hope that some magic spring might be touched, and the secret might be discovered.

Several days later the teachers had gathered in my office for our daily period of prayer before we entered upon the work of the day. "Have you any special subjects for prayer today?" I asked.

"I wish you would pray for Imtithal," said Miss B—, one of the teachers. "She is so careless, she doesn't try, and she could do better if she would," And so that morning we made her a special matter for prayer. I think everyone felt that we had done all that in our human strength we could do for her.

As the girls passed out from Chapel that morning, I detained Imtithal and told her that I hoped that she was going to try hard to do her very best. I let her know that we had all been praying for her in our Meeting and were concerned about her.

"More things are wrought by prayer than this world dreams of," so we are continuing to pray and to watch improvement in this one of our many little problems; for slowly and surely prayer is changing Imtithal.

SCIENCE EXHIBIT

The Biennial Science Exhibit of Assiut College was held in April. The following is a brief excerpt from a long article in the Egyptian Gazette:

HUMAN ANATOMY

Nothing in the whole exhibit brought out more favourable comment than the sixth period—a lecture on human anatomy. The instructor had a fine model, with removeable organs, which he took off one after another, without even a local anaesthetic. Even doctors who were more familiar with the material than most, were delighted.

The exposition ended with a film on digestion. The amazing pictures of those delicate tissues made more than one thoughtful person resolve to eat more wisely in future.

All told, it was even more successful than the one given two years ago. It was informative to a high degree, and the tireless efforts of the departmental staffs, and the willing assistance of other masters, and pupils, were heartily appreciated by all. But the best thing in it was the way that students of both sexes had mastered their work, and showed, without ostentation, and with unvarying patience and courtesy, that they are learning of life as well as of books.

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

ADVANCE

We have been static long enough. It is now time to make an advance. The W.G.M.S. Convention at St. Louis passed a recommendation looking forward to this end. We shall not call this a "campaign," for a campaign is temporary; nor shall we call it a "drive" for a drive sometimes ends disastrously—at least it always ends. This is to be an *Advance*—a steady moving forward as long as the Women's General Missionary Society is in existence.

What form is this to take?

It is a plan to acquaint every member of the organization with the work she is helping to support, looking forward to the time when every woman of the church shall be an active helper. It is a plan, according to the Recommendation, "To place *The Womens Missionary Magazine* in every home where there is a member of a missionary society—Women's, Young Women's or Girls' Circle." Now some one asks "Why not in every home in the church?" Would that we could set such a goal but until we can secure deeper interest in the membership of the societies, we cannot undertake a larger program. Let that wait until *next* year.

How can this be done?

Several societies have tried plans with varying success.

1. An energetic Literature Secretary knocked at every door and asked for a subscription to the Magazine. The congregation was small but one of the loyal groups devoted to the missionary cause, and every family subscribed. After three successful years, this secretary was out of office. Her successor was a woman of equal ability but with less aggressiveness and she could not bear to ask people for money! She waited for people to come to her.

2. A liberal missionary woman placed a sum of money in the hands of the Literature Secretary for Magazines to be sent to different women. This was done for some years, and then the woman had some financial reverses and ceased to do this. The Literature Secretary, though she had often heard expressions of gratitude for the magazines, did not follow up these women and try to secure their personal subscriptions.

3. One society gave a dinner and another an entertainment using the proceeds for sending the Magazine to all the women of the church but after two or three attempts gave it up. Apparently people found other entertainments more to their taste.

4. Again another society worked out this plan: Each member in making her pledge for the year added eight and one-third cents a month which was put into the contingent fund for the Magazine. This sum provided a Magazine for every member.

It is plain to be seen that the first three plans lack continuity—the Literature Secretary changed; the liberal woman lost her money; the entertainment lost its charm. The last method succeeded because each member paid for her Magazine monthly which is a "painless" system. The names were all sent at one time, thus saving trouble and expense both for the Literature Secretary and for the Magazine Committee and every member received her Magazine at her own address.

How shall a society start?

Let the officers of the Women's, Young Women's and Girls' Circle meet early in September. First read over the recommendation in full (pages 639-640 July-August Magazine) then make out a list of all members of societies, to see that there will be no overlapping, divide these names in such a way that each society will bear its proportionate share of the expense.

Can this be done at once?

In some societies it can. Where a large proportion of the members are already subscribers, a small sum would be necessary to send the Magazine to the non-subscribers. Here is a society with 35 members; 25 members are subscribers. Eight dollars would be sufficient to make this a one hundred per cent society. If a society has a sufficient contingent fund this could be done immediately if so voted.

This is what one society did: There were, let us say, 20 subscriptions expiring at different times. The committee counted eight and one-third cents for each unexpired month and credited the society with the sum, then added enough from a specially collected fund to send the Magazine to every member.

In order to begin it may be necessary to raise a special fund. Let it be understood that after the plan is started each member will add 7 cents a month to her monthly offering for contingent fund.

A ONE HUNDRED PER CENT SOCIETY will receive the Magazine at the rate of eighty-four cents for each subscription. This means, not a doubling up of readers living apart, but a MAGAZINE IN THE HOME OF EVERY MEMBER OF A MISSIONARY SOCIETY.

WILL THERE BE SOME OBJECTIONS?

No doubt there will be several objections raised. But one—Johnson by name—has said, "Nothing will ever be attempted if all possible objections must first be overcome."

"It can't be done."

The answer is, "We can knock the 'T' out of can't." It can be done. It has been done.

"It is too much to expect a woman to pay seven cents a month extra."

The daily paper costs eighteen cents a week for six issues and some people buy a Sunday paper and pay ten cents a copy for that. The weekly "painless" system has been used to good advantage by the secular press.

"Our society is so large that it would require a very large sum of money to place a Magazine in the home of every member."

True. But the sum per member is the same whether there are ten members or one hundred.

"The women will not read much of the Magazine; they will just glance through it and then throw it in the waste basket."

What do they do with the daily papers and the magazines that litter up the house?

"Some of the women will not pay their share."

That is possible. Some people do not pay their share for the pastor's salary nor for the heating of the church, but we urge them to come and worship just the same.

Here is a case where those who are strong missionary women should help bear the infirmities of the weak. Here is where they can help inform the women who have less interest than themselves.

If we as missionary women believe that the chief work of the church is to carry the Gospel to the whole world; if we believe that the Women's General Missionary Society of the United Presbyterian Church is an effective agency for carrying out the plans of the Master; if we believe that knowledge of the work is essential to securing the cooperation of more women then let us try to get the interest of these women by giving them information, "What gets your attention gets you" is a truth. Eventually this Magazine will get the attention of a larger number of women. Eventually we shall have not simply 34,391 women supporting the work assigned by the General Assembly to the women of the church, but 90,000 women bringing their prayers, their gifts, themselves, laying all on the altar of service.

LET US ADVANCE

A COMMIMSSION TO THE FOREIGN FIELDS

It has long been the desire of all the mission fields to have a commission of the Board of Directors of the Women's General Missionary Society visit the different countries.

A recommendation was made at the St. Louis Convention: "That a committee of three be appointed to draw up and present to the Presbyterials and to the next annual meeting of the W.G.M.S. a plan for the sending of a commission from the women's Board to visit the foreign mission fields, the commission to consist of the Foreign Secretary and one other member of the Board."

The committee appointed by the President is: Mrs. W. R. Wilson, Dr. Helen J. Martin and Mrs. T. V. Dugan.

CANADA WILL DISPLAY OUR WORK

A request came from the United Church of Canada for some pictures of our American Mission College for Girls in Cairo, Egypt, and also for some pictures of Egyptian children. These are to be used in making slides for two Lantern Lectures being prepared for the mission study of the coming year.

It was a privilege to send a group of pictures from which the committee might choose those suited to their purpose. We shall be happy all year as we recall from time to time that the pictures of our college and our college girls will be seen by appreciative audiences in Canada.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THANK YOU, FATHER

The music on the opposite page was written by Mrs. Ruth Bigel Bowen a member of the Willa Ramsey society, Whittier, California.

We appreciate her splendid work and her kindness in sending it to us. This is the first music published by the Thank Offering Department and we trust our readers will avail themselves of the devotional theme song. Use it in your program each month, in the Preparation meeting, and in the annual Thank Offering Ingathering. May it sing itself into your hearts and lives.

It was sung by Miss Mabel Henderson who took the part of Gratitude in the new pageant "GIFTS FOR THE KING," presented for the first time at the St. Louis Convention. This solo beautifully sung added to the devotional spirit of the pageant and the entire service. It can be obtained from the Thank Offering Department. Five cents a single copy, one dollar per hundred copies.

THANK OFFERINGS ABROAD

One interesting feature of the annual report of this department is that of the presbyterials in our foreign fields. For many years the women and children of Egypt and India have presented their Thank Offering in an annual Ingathering service. Three years ago one society in the Sudan held its first Thank Offering service and has continued each year. The offerings in our foreign fields do not pass through the hands of the General Treasurer and are not included in the amount of the Total Thank Offering. The money received is disbursed to objects chosen by each field. We are sharing with you parts of the reports from Egypt, India, and Sudan. The amount of each Thank Offering you will find on page 682 of the July-August, 1936 Magazine.

SUDAN

"I am sending this note air mail to tell the amount of the Thank Offering of our one Young Women's society.

"The girls translated the pageant DEDICATED UNTO THE LORD and gave it in the Khartum church inviting the women of the three churches — Khartum, Khartum North, and Omdurman. About fifty people besides the girls themselves were present. This is the first pageant they have given and they seemed to enjoy doing it a lot."

EGYPT

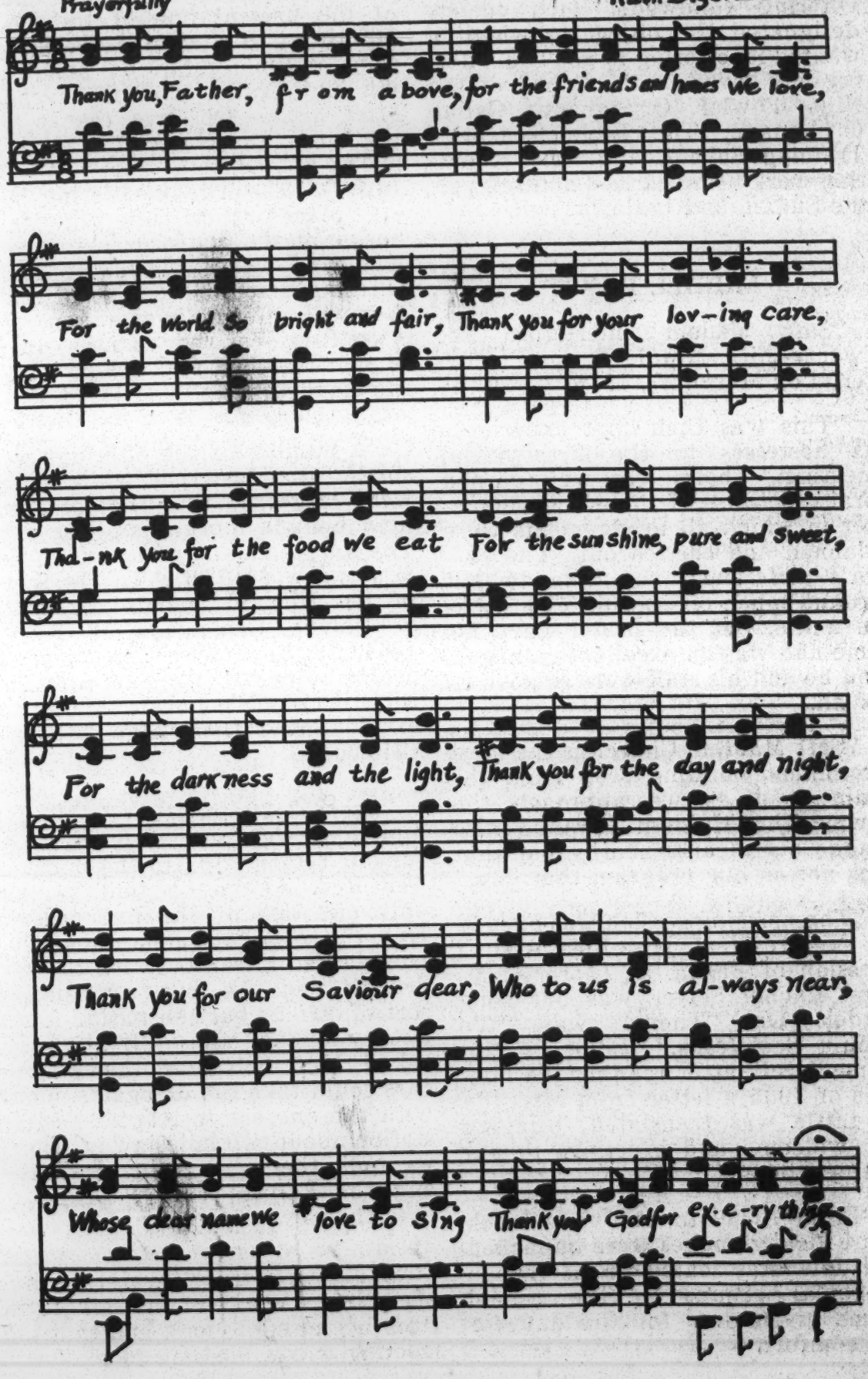
Delta Presbyterial No. 1.
Middle Egypt Presbyterial No. 2.
Assiut Presbyterial No. 3.

DELTA

"The Delta Presbyterial met in Mansura on Friday, March twenty-eighth. The meeting was well attended, more than three hundred women being seated in the large tent which was set up in the Girls' School playground. There were one hundred eighteen delegates from towns and villages outside of Mansura. The general subject for the meeting was "The Great Teachings of the Great Teacher." Four very helpful and inspirational addresses were given by four different Egyptian women. The afternoon closed with a program by the Girls' Club and the girls of the Girls' School of Mansura.

THANK YOU, FATHER

Prayerfully

Ruth Bigel Bowen

Thank you, Father, from above, for the friends and homes we love,
For the world so bright and fair, Thank you for your lov-ing care,
Thank you for the food we eat For the sunshine, pure and sweet,
For the darkness and the light, Thank you for the day and night,
Thank you for our Saviour dear, Who to us is al-ways near,
Whose dear name we love to sing Thank you God for ev-e-ry thing.

"The report of the annual Thank Offering followed. Each society designated the object to which it wanted its offering to go. The Offering was given to the Synod of the Nile, Fowler Orphanage, Caliub Orphanage, The Bible Teachers' Training School, and other Christian work being carried on in Egypt, the Sudan, and India."

MIDDLE EGYPT

"Saft Madum entertained the twenty-third Middle Egypt Presbyterial on March 27, 1936.

"This was their first experience as hostesses to the Presbyterial meeting. Theirs was well earned praise because of the efficient manner in which all arangements were planned and carried out. The pastor's wife was not able to get around much on account of a broken ankle, but the pastor gave his time and was an excellent manager, and he and his staff were so good to us all.

"Saft Maidum Church is the most prominent building seen from the main road as we approach the town. The Maidum Pyramid also stands out clearly nearby but that was not on our program that day.

"The morning session was opened by our President, Miss Rose Abd El Messiah of Fashn, at 11:15 A. M. Mrs. Rachel Seiver was our song leader. Our "Theme" was, "We Would See Jesus." (Jno. 12:21). Immediately after reading the minutes of 1935 a letter from Miss Ida B. Little was translated, bringing her welcome and greetings to our young women.

"From 12:30 to 1:30 was lunch hour. Picnic lunches were unpacked and delegates seated themselves in congenial groups in the school rooms given over for the day for our comfort.

"Our vice president had charge of the presentation of the Thank Offerings. She read several selections of Bible verses on Thanksgiving and Praise, with the response after each,—'Oh give thanks unto the Lord; for He is good; for His mercy endureth forever.' Psa. 136:1). The Thank Offering bearers placed their offerings in a basket on the platform while a song was sung by all. Then the Thank Offering amounts were read and a free-will offering was taken. The Vice President led us in a prayer of thanksgiving, asking God's blessing on the gifts.

"A number of the offerings were smaller than last year, while several were larger so that the total was nine pounds more than last year. The total amount distributed was 82 pounds ($410.00). To The Synod of the Nile 50 pounds ($250.00); to Qalyub Orphanage 13 pounds ($65.00); to Fowler Orphanage 13 pounds ($65.00); to The American Bible Society 3 pounds ($15.00) and to the Sohag Orphanage 3 pounds ($15.00).

"From 3:30 to 4:00 P. M. Tea and cakes were served to refresh us for our return trip. In the midst of Tea Rev. Akhnoukh told us that only one taxi of the five ordered from Wasta had come and that trouble had arisen between the taxi drivers and the bus company, a sort of strike; but the pastor found a way out of the difficulty. He asked Mrs. Seiver if the Faiyum cars could take the delegates, along with the one car to Atwab a small station about two miles away. There we took the local train to Wasta, and the Faiyum cars returned to take their own delegates.

"We were truly grateful that everything worked out all right from beginning to end, and that the meeting was a blessing to all."

ASSIUT

"The Assiut Thank Offering service was held this year on March 27th. A fitting introduction to the meeting was the processional, where the secondary students of the Khyatt School and the P. M. I. entered singing in Arabic, "Come Into His Courts."

"Mrs. Russell presided and the atmosphere of the entire hour was one of the worshipful dignity.

"Miss Mason and Miss Saneya Riad had prepared a play to illustrate the spirit of real giving. No one could fail to be impressed where the climax was reached and the poor woman gave her life to God's service.

"Miss Hoyman's drill given by pupils of the Khyatt School was also effective. The piastres, half-piastres and milliemes dropped into the big Thank Offering box quite merrily as the girls sang sweetly.

"Miss Ruth Work held the attention of the entire audience with a brief and well illustrated talk on gratitude.

"At the close of this talk representatives of each society, school or village presented their offerings. Miss Work offered the prayer of dedication.

"Into a number of homes in the church special blessings had been granted this year. A substantial increase in the amount of the Thank Offering bore witness to the joy these blesings had brought."

INDIA

"Our offerings seem to be on the downward slide. There are two explanations for this, one the general depression that seems to be world-wide and the other reduced missionary force. We missionaries naturally add our Thank Offering to that of our Indian sisters' and when our forces are depleted there is a corresponding depletion in the total Thank Offering.

"The Junior Thank Offering is all sent to Miss Soule in the Sudan to help in the support of one of her orphan babies. The Senior and Y. W. offerings are disbursed together. They were divided as follows this year:

Home Missions	$300.00
Lady Irwin T. B. Sanitarium	100.00
Rajpur Blind School	200.00
Scholarship in the Seminary	66.66
Women from the Gurdaspur Home	33.34
Care of Inquirers	7.70
Total	$707.70

"The Synodical is now pledged to take up the support of work formerly done in the Gurdaspur Home for Women. The $33.34 was added to $50.00 already in hand for the fees for a year for three of the women from the Home who are being cared for in another Home. Including the overhead expense we were paying out $100 a year for the women who were taking refuge in our Home, and these women for whom homes have not been found are being cared for in another Home for a fee of $2.00 a month. Mrs. Mary Samuel, whom you probably met while she was in America, is willing to look after inquirers and the Synodical will pay all expenses. The $7.70 is just the balance which we have added to a larger sum transferred into this fund from our Bible Women's Fund. The past few years we have been adding to this B. W. Fund planning some time to support a Bible woman. We wanted to take on a woman last year, but plans didn't materialize. Now that we are planning to establish a Home we transferred this money because it will be impossible to carry on both pieces of work. We are not quite sure how things are going to turn out with reference to taking care of women

but are trying it this year to see if it can be done. Our goals for the coming year are Rs. 2500 Senior, Rs. 100 Y. W. and Rs. 225 Junior.

"We are having our Summer School here in Sangla. All the pastors, evangelists and teachers with their families from the whole Presbytery are gathered here. There are 36 families, and 7 men here without their families. This is really a small Bible conference. There is a manifest growth in the lives of many, but some are still quite cold and indifferent. We are so longing for a revival among our workers."

THANK OFFERING

SENIOR LIFE MEMBERS

$25.00 Each

June 1, 1936 to July 1, 1936

13. Mrs. Mary Smith.....Opolis, Kansas
By her sister, Lottie Edgar
14. Mrs. Effie Donnelly, Hutchinson, Kan.
By her sister, Lottie Edgar
15. Mrs. S. F. Zeller.....Oakdale, Ill.
By her friend, Lottie Edgar

THANK OFFERING SUPPLIES

SENIOR HELPS

PAGEANTS

GIFTS FOR THE KING (New)	Mrs. O. H. Milligan	10c
THE WELCOME GUEST (New) (8 Characters)	H. Borton	5c
WHAT SHALL I RENDER?	Mrs. O. H. Milligan	10c
DEDICATED UNTO THE LORD	Mrs. Harriet S. Boobyer	10c
THE DECISION (10 Characters)	Mary H. Hendrix	10c
TRANSFERRED TREASURES	Mrs. John Heslip	10c
THE ANGEL OF THE THANK OFFERING	Jeannette Ingram Rees	10c
THE VICTORY OF LOVE	Mrs. O. H. Milligan	10c
CHILD OR SLAVE	Miss Laura Reynolds	5c
CHRISTIAN'S THANK OFFERING	Mrs. O. H. Milligan	10c
WHEN MONEY TALKS	Mrs. O. H. Milligan	10c
THE ALABASTER CRUSE	Mrs. O. H. Milligan	10c
THE GOSPEL TORCH	Mrs. O. H. Milligan	10c
GIFTS OF GRATITUDE	Mrs. O. H. Milligan	10c
THE BLESSED THANK OFFERING	Mrs. O. H. Milligan	10c
RESPONSIVE SERVICE—WE THANK THEE	Mrs. O. H. Milligan	In lots of less than 100 at 1c each; 100 or more 75c per 100
A SERVICE OF THANKSGIVING AND PRAISE	Mrs. O. H. Milligan	Free for Postage
SONG SHEETS—THANK YOU, FATHER	Ruth Bigel Bowen	5c each; $1.00 per hundred

LEAFLETS

Mrs. Stanton's Thank Offering (New)	(Selected)
History of the Thank Offering	Mrs. O. H. Milligan
Why Barketi Was Thankful	Miss Emma Dean Anderson
A Thank Offering Service in Assiut	Miss Mary L. Thompson
Thank Offering in India	Martha Payne Alter
The Thank Offering—What It Is—What It Does	Mrs. O. H. Milligan
Why I Give a Thank Offering	Mrs. John P. White
The Christian's Song of Thanksgiving	Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering	Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings	Mrs. W. R. McMunn
The Thankful Heart	Mrs. John W. Bickett
Gifts to Christ	(Selected)

Where Do You Live—Poem.....Josephine Pollard
An Appeal From a Thank Offering Box—Poem.....Mrs. A. J. Carnahan
The Little Blue Box—Poem.....Mrs. Mary Clokey Porter
Give Christ the Best—Poem.....(Selected)
27 Questions and Answers for Secretaries.....Mrs. O. H. Milligan
A Place for Small Gifts.....Mrs. Mary Clokey Porter
Life Membership Fund.....Mrs. J. B. Hill
Life Directorships.....Mrs. H. C. Campbell
What is a Thank Offering?.....Miss Ida B. Little
For Roll Call—Gleanings on Giving
Thank Offering Questions for Monthly Program (10 in set)..Mrs. Arthur A. Charles
Consecrated Givers.....Mrs. Mary Clokey Porter
Our Gifts-Book Mark.....Mrs. O. H. Milligan
Gratitude.....Mrs. O. H. Milligan
Prayer Our Best Preparation.....Mrs. O. H. Milligan
My Mite Box
Thank Offering Service Invitation
Thank Offering Poster
Duties of a Thank Offering Secretary
Envelopes—Senior, Young Women's and Junior
Boxes—Senior and Junior

JUNIOR HELPS

PAGEANTS

THANKFUL LAND (New)	Mrs. C. W. Fulton	5c
THE GRATEFUL HEART	Mrs. Harriet S. Boobyer	5c
MOTHER GOOSE CHILDREN LEARN NEW LESSONS	Mrs. John Heslip	5c
MISSIONARY MAGIC	Mrs. John Heslip	5c
JUNIOR EXERCISE—PRAISE AND THANKSGIVING	Mrs. W. R. McMunn	5c
ON THE WINGS OF PRAYER	Mrs. Paul Carson	5c
OUR LAND AND OTHER LANDS FOR CHRIST	Mrs. W. J. Dickey	5c

LEAFLETS

The Lament of a Missionary Box—Poem (New)
Little Brother's Offering.
Egyptian Juniors' Thank Offering Service.
The Junior Thank Offering—Why?
The Story the Mite-Box Told
The Doing-Without Box
Maggie's Gift.
The Flower Gift.
Boy's Thank Offering.
"Self-Denial Week."
The Gift Without the Giver.
The Missionary Potato.

Boxes, Posters, Invitations, Envelopes, Leaflets—free for postage

SUGGESTIONS

PLEASE order all supplies early and enclose postage with order for free literature. Twenty-five boxes require the pound rate of postage and 50 boxes two pound rate.

Mail orders to MRS. O. H. MILLIGAN, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

We are always happy to welcome into the ranks new societies, large or small. Will you see to it that announcement of any such is made promptly. Just here may attention be called to societies, new or of some year's standing, to keep in mind all the time that a report of the year's work will be expected at the end of the church year, March 31 being the end. Before giving the names of the first new organizations for the year, may we call attention to those twenty-seven non-report societies in eighteen presbyterials.

As a result of a little correspondence since the St. Louis convention, answers regarding twenty-one of these have come; thirteen societies are still active as young women's organizations, three have transferred to the senior division and five seem to have fallen by the way—disbanded. Word from the other six is expected.

Please work carefully towards the 1937 annual report!

Now for the new societies:—

Beaver Valley Presbyterial—Steffin Hill Priscilla Mission Circle—Pres., Mrs. Vernice Wooley.

Butler Presbyterial — Prospect Jesse Johnston Circle—20 members —Pres., Mrs. Dean Barkley.

Delaware Presbyterial — Oneonta "Little Women" (T)—18 members —Pres., Hazel Dietz.

Westmoreland Presbyterial— Wilmerding Girls' Circle—16 members —Pres., Genevieve Gillis.

SPECIAL ACTIVITIES FOR YOUNG WOMEN AT ST. LOUIS CONVENTION

The Young Women were privileged to have a dinner period all to themselves. Those serving the dinner very graciously closed off a section of the dining room so that is was possible to hear short talks from different parts of the church at the close of the dinner. Fifty-six signed their names. Thirty-five congregations were represented and twenty-five presbyterials. Representatives were there from the Atlantic to the Pacific and points between and one from Ethiopia.

It was encouraging to see so many who are active in young women's societies representing their several presbyterials in the Convention. The work of tomorrow is assured if the young people of today take the work seriously and prepare for leadership

when their turn to lead comes. As the years come and go the number of organizations over the home church and in our foreign fields is larger.

The other meeting for young women was the special conference held simultaneously with several other conferences. Some of those who would naturally have attended this conference felt constrained to go elsewhere in order to gain information along other lines, too, representing the whole presbyterial as they did. Twenty-one presbyterials were represented in this group and thirty-five young women signed up. There was a place to state if one held office in the local society or in the presbyterial. Three young women's secretaries and a vice-president of a presbyterial were there. Eight society presidents, two temperance and reform secretaries, one society secretary, one program chairman, a sponsor, a treasurer and a vice-president completed the designations or more than half of those represented. Miss Dora B. Whitely of India served as scribe, jotting down some of the suggestions given.

Questions and answers took up the hour of conference. We shall note some of these questions along with the answers:—

Importance of teen age group?

To conserve missionary interest aroused in the Junior Missionary period. A mission circle just following graduation from the Junior society is highly desirable. Every church with teen age girls should note this.

How keep up interest during the summer months?

(1) One group met in the park, taking supper along; (2) The W.M.S. and Y.W.M.S. had a combination meeting, each taking charge for a month; (3) One had an August breakfast in a country home; (4) One had a July work meeting, breakfast, sewing all forenoon.

Should members pay first to the Seven Departments (regular work) and then to Young Women's Special funds?

Yes.

When should societies disburse funds to the presbyterial treasurer?

(1) At least every quarter; (2) Better still monthly if sufficient funds come in.

Who should disburse the funds? The treasurer, the executive board, the society itself?

The opinion seemed to be a combination of these as one becomes interested in proportion to the knowledge of the need.

Where should the money be sent?

Study the annual report and discover where the need is greatest and where not so great, then allot according to need, but neglect no place though it may be small.

Should the missionary societies of a congregation meet together when the annual reports are being made up (or the proper representatives of these societies including the secretaries and treasurers and, of course the presidents)?

The answer was *Yes.* If this plan were adopted, no society would fail to send in a report. Try the plan.

When begin to work the Standard of Efficiency?

The first meeting of the new year. Do not wait until March 31 to know whether or not your society has gained in membership! If dead wood is to be cut, be very sure it is *dead* before the operation.

Should any one be kept off the roll because she is not able to give money?

No, was the answer. Let some one better off adopt one such girl until she is able to go alone was one reply.

Another suggested using contingent money to meet this need. Another —where honorary membership is paid, this might be applied to same object.

What should the dues be, a set sum or voluntary gifts according to ability?

Some type of pledge card was suggested, having each girl to make her own pledge. It was very strongly stressed that giving from the pocket is much better than having "doings" to make money. One society had a "blessing" box apart from the Thank Offering box in which was placed money according to blessings received, same to be applied to both regular and special funds.

Where get the Special dollar?

Ways were—a penny social, a book review at which a charge for joining was made, special birthday meeting with program, etc.

How keep interest?

Mystery friend, Capsule lady, Rosebud or Secret Sisters.

Is it advisable to serve lunch at missionary meeting?

Yes, if care is taken to avoid extravagance. Such a lunch should not outshine the giving to the cause of missions.

How know that the members of the society are intelligent as to the work they are supposed to carry on?

One society has a meeting where fifty questions, based on the work of the W.G.M.S. and the organization itself, are given out for answer. Would you rate 100 per cent?

The hour spent together was very busy and, we trust, profitable. Our thanks to Dora Whitely for helping to make this report possible.

EGYPT SPEAKS

III.

"The most promising phase of the work in the District of Minia is that among the young women. Last year in the spring we conducted in Fikreya an eight weeks' class — communicant and Bible study—for the young women. Five of the young women joined the church. They at once became active in the Women's Missionary society. Each of them memorized the Catechism and the Helen Gould Memory Verses—five-hundred nine in all!

"In Minia we have a Girls' Club with about thirty-five members. This Club is an outgrowth of a communicants' class. At the close of the class three girls joined the church and at the summer communion, two more joined. Five more expressed the desire to come in the next communion. They have organized their own Sabbath School class and seventeen of them are willing to take their turn in teaching their class. Five of the girls have offered to prepare and give Thank Offering addresses in the missionary societies of the villages.

"During the year since this Club was organized, these girls have bought the goods and have made twenty-one baby dresses and underskirts and have given most of them to Tanta Hospital. They have also made twenty-four dresses for larger girls and women and have distributed those to the poor in and around Minia. The girls voted to buy some more material and made dresses for the poor which they presented at Easter time. They are also making some tray cloths for Tanta Hospital.

"About ten of these girls have memorized the book of John, six have memorized Romans, all have memorized the Catechism and most of them have done the Helen Gould Memory work. Twice a month we meet together to study a book of the Bible. We are taking up the questions sent out by the Bible Training School in Tanta. Although the girls find these questions very difficult yet they insist that they do not want anything easier. They are finding real joy in their Bible Study. Every one is at-

tempting to read the Bible through this year."

Miss Jeannette McCrory, missionary, says, "The girls from the Minia Club have been helping me in organizing a Sabbath School in Towa. Two go with me each Sabbath to help teach. As a result of this effort, we are starting what might be called teacher training in the Sabbath School with the ultimate hope that in time we may have four young women and three older women in that village who will be willing to take classes. The Evangelist of the village is in accord with the girls and will work with them during the week. These four young women and three women in Towa are the only ones in the church that know how to read. However they have never learned how to write so the Evangelist is teaching them daily this art. He says that in three months we shall have a secretary for the missionary society! He is now the secretary. However the older women think they are too old to try to learn to write." Do not these girls with their ordinary outlook put to shame many highly privileged girls in our churches in America?

Miss Minnehaha Finney writes about work among girls in Mansura:—

"Many teen-age girls attend the Senior societies for they are often better able to give the program than the older women. However, in Mansura we have a special meeting for young women every Monday afternoon. It is a sort of Bible class and Mrs. Sidrak is the leader of the class. Mrs. Sidrak, before her marriage, was head teacher in the Girls' school, a well educated woman.

"The first year the girls studied the first five books of the New Testament. Last year they began the study of the Old Testament, beginning with Genesis. The Christmas program 'The Star of the East' was put on by these girls.

"A great many of our young women are enjoying the Bible studies as presented by the Bible women in their house-to-house visits. We encourage those young women who have left school to become regular students in the Bible and to be a help to members of the household, especially the little brothers and sisters who have no regular religious instruction because they are in attendance on Government schools which are Moslem.

In this land of Egypt there are hundreds of young women who have been well educated in our Mission schools for girls. We feel the great urge to have every one of these girls efficient and earnest Bible students in their own homes and to get many others with whom they come into contact to love God's Word and to thus be made to grow up unto Him in all things."

YOUNG WOMEN'S SPECIAL COLUMN—INDIA

We are indebted to Miss Dora B. Whitely for the series of talks on the Pasrur G. B. S. Miss Whitely calls them letters. She hopes most sincerely that our young women may have a growing interest in this part of the Young Women's Special, the only *permanent* object in the Special.

Will you not all read these letters as they appear from time to time so that you may be intelligent in your giving.

Dear Friends:

Through a few letters by way of the Magazine, I wish to tell you something about the founding and work of your School in India, the Pasrur G. B. S.

About 1900 another famine was stalking about in the Punjab. Miss Emma Dean Anderson was living and working in Pasrur. Some parents brought their children to her, asking her to care for them while they would go out in search of some-

thing for a livelihood. She took the children.

Then the famine swept over the Province south of the Punjab, leaving starving, dying thousands. Miss Anderson and some Indian helpers went to this neighboring Province and brought back with them scores of famine-stricken women and children. Provision was made for the boys in Gujranwala and for the women and girls in Pasrur.

Famine Relief Funds were raised in America for caring for these stricken people. Buildings were erected by the Lady Missionaries Compound in Pasrur for housing these women and girls. And then began the Pasrur G. B. S.

Dora B. Whitely.

METHODS
PROGRAMS FROM SOCIETIES

The new year book of Mt. Lebanon Women's Missionary Society, Mrs. Harriet S. Boobyer, chairman of the program committee, has been turned over to the Loan department. It suggests the secret of success in spiritual matters at the opening of the booklet:—"The enterprise of a church will never rise above the prayer life of the individual member,"—and, naturally, the society will be governed by the predominating type in the society,—a sobering thought.

The outline for the year is based largely on that prepared by the committee appointed by the General Convention. Several features appear. On the day when the Home mission book, *A Preface to Racial Understanding* is reviewed, the guest speaker will be a Negro minister, who will review the book. The new members of the year are to be specially honored at the close of the year, giving impetus towards a renewal of membership.

A selection found on the very last page might well find place in every year book:—"If you have gained information this year:

May this information help you to realize the NEED of MISSIONS.

"If you have felt the great need of missions,

May this need lead to very earnest

PRAYER for MISSIONS.

"When you have risen from your knees in prayer,

May your intercessions prompt you then to

GIVE to MISSIONS."

You will enjoy a close inspection of this year book.

The Hazel Bennett Circle of the same church, Mrs. A. M. Milligan, chairman of the program committee, is also ready for use. The *real* event of the year and the very popular program is the celebration of the 25th anniversary of the organization. In keeping with this, the cover of the book is in silver tied with blue. "A Quest for God" is the general theme for the year's study. Some of the sub-divisions are, A quest for God—through gratitude, race appreciation, vision and opportunity, stewardship, etc.

A system of "Circle sisters" is maintained in the interest of better fellowship. This admonition comes to the "sisters."

"Send cards about the meetings. Remember her on special days. Don't tell your name till next June. Sign your name as—'Your Hazel Bennett Circle Sisters.'"

Beverly Heights Women's Society, Pittsburgh, Pa. (Mrs. L. E. Perry, chairman of committee), is fortunate in having an artist in its midst. She gives freely of her talent, decorating each year book with a front cover water color.

On its page of notices you will see mention made of the Tuesday morning prayer service on the ninth floor of the Board of Publication building; also, its own prayer group. Every program has a place for the names of two members and their respective "prayer partners," two missionaries.

A full program is planned. A challenging line closes the program: "Our greatness is measured by how many we can serve."

From far-away Wyoming, Torrington the place, comes the year book of the Ruth Ardrey Circle. The cover is rose in tone with matching ribbon bow just above the theme as pictured in Plockhurst's "Christ the Good Shepherd." The quotations, all scriptural, apply to the shepherd and the sheep. The society roll is known as the Flock; the one in charge of the program is the Shepherdess; The place of meeting which is usually a home, is the Fold. The committees fit into the general plan: Good Shepherd (membership and visiting); Shearing (work); Frisking (social).

Another unusual feature is the grouping of devotional leaders on an early page with prescribed duties just below. Near the back of the book is a square intended for the picture of a missionary. Over this square are these words, "My Missionary Twin." One page is left for use of the owner of the book,—her individual pledge, under which are these lines: —

"Some pay when dues are due,
Some pay when overdue,
Some never do.
How do you?"

A copy of the Standard of Efficiency is pasted on a page near the last of the book.

Miss Helen Hofgard, chairman of the committee, said that "they thought it would be nice to send a copy of their program to let you folks know what a wide-awake society we have."

The Bethella Shaw Guild of the Wallace Memorial Church, Washington, D. C. has sent in copies of programs. This society is one with several missionary members, associate in rank. Some are foreign workers and some in different parts of the homeland. The society is following its own plan of program, miscellaneous in character.

The Parnassus Young Women's Society is using the regular outline for the year's study. This society makes much of its committees, its seven groups including the membership of the society, which fact should make for an active organization. Even the officers are found on some committee. Miss Lucretia Boucher is chairman of the program committee.

The W.M.S. of our Ben Avon church celebrated its 25th anniversary this summer, preparing its new year book with this thought in mind, W.G.M.S. blue in cover and silver lettering. Its programs are found in the compass of two pages,—quite a diversity of presentation to be carried out. Some of these—member speakers, panel discussion, book review, guest speaker, birthday party, etc. Mrs. Wm. Lytle is chairman of the committee.

A very unusual type or form of program came from Fairmont Park, Canton, O. Rainbow Circle. The very versatile young women, Mrs. E. D. McKune, is sponsor of the society but she disclaims credit for the novelty. She says it was the girls' plan. The "cover" is a brightly colored composition "egg-shell." Ribbons attached in a definite way serve to help the egg to hang on the dresser in plain view. A year's supply of contribution envelopes hangs on one of the loops of ribbon. The program part is a long strip of paper, folded and cut egg-shape. Each section carries a program for a month or other information. You may be interested in the expressed objects being

(Continued on page 45)

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

KEEPING THE SABBATH WITH JESUS

PREPARATION—Have ready the white candle signifying the Presence of Christ. Twenty-one card board bells four to six inches in height, golden on one side and white on the other. On the golden side of each bell, paint in blue a letter until you have the words: *REMEMBER THE SABBATH.* On the reverse side of each is indicated the part of the program which is to be given by the person holding the bell. If the society is small, each member may be given more than one portion. The part must be given out in plenty of time for study. No one part should take more than three minutes. As each person takes her turn, she gives her bell to the leader who attaches it to a fine wire stretched across the room. Letters which appear more than once, such as E, should be numbered on the reserve side E1, E2, E3, etc. As each bell is hung upon the wire, a gong, or chimes of good tone should be struck once. As each word is completed by hanging the letters on the line the group should repeat the Fourth Commandment.

Subject material is found in the July-August-September numbers of *The Womens Missionary Magazine.*

INVITATION—Tiny bells which may be bought at the Five and Ten should be attached by a bit of ribbon to a card bearing this invitation:

The Sabbath Bells are calling,
They have a message clear.
"Just bring your friends all with you,"
Toll the bells in sound sincere.

Bring ..... to the .....
Circle Meeting at .....
.....on.....

SUGGESTION — Why not have this meeting on Sabbath, "The Day"? Meet for tea at five, adjourning in time for Y.P.C.U This might be a combination fall "get-together" and farewell, honoring girls going away to college. During the hour of tea there should be an informal discussion of how girls spend the Sabbath, especially how it is spent during college life, and whether the different ways of spending it contribute to an enrichment of life.

PROGRAM

R—Prelude—O God Thy World Is Sweet With Prayer. Bible Songs Hymnal No. 172. Candle lighting during the prelude is done by the leader who softly recites Matt. 29:19-20.

E—Call to Worship—The Lord our God created the Sabbath in loving Desire to give us rest and joy and holiness of purpose. Let us *remember the Sabbath* to keep it holy, that we ourselves may obtain holiness, and enrichment of life.

M—Song—Safely Through Another Week. Psalter Hymnal No. No. 297.

E—Leader's Introduction—Why do we need this study on "The Day"? p. 817.

M—The Sabbath an institution classed with what?

B—Its two great purposes

E—An institution of religion and day of fellowship.

R—The story of making the steel bells in war time.
(In unison, the Fourth Commandment)

T—Man needs the Sababth Day, p. 818.

H—The Church needs the Sabbath. More than it does the home?

E—The Nation needs the Sabbath Day.
(In unison, the Fourth Commandment)

S—*Song*—O Day of Rest and Gladness. Psalter Hymnal No. 315.

A—The Attitude of Jesus toward the Sabbath. Scripture Mark 2:27,28.

B—He taught by example, p. 819.
What did he do on Sabbath?
He taught by words—
Four examples.
Made Old Testament Sabbath meet new needs.
Pointed to Sabbath as symbol of Heavenly Rest.

B—*Solo*—I Heard the Voice of Jesus Say, "Come unto me and rest" Psalter Hymnal No. 385.

A—The Contribution of the Sabbath to America, p. 820.
The Pilgrims seeking to save the Sabbath, came to America.
Its observance ennobles home life.
Relation to wages, employment and prosperity.
The Story of the South American Banquet.

T—We are losing the Sabbath!
Why?—8 reasons.
How did Jesus meet the Sabbath question in His day?
How would He meet it today?
How should we meet it?

H—The Sabbath the Channel of the River of Life.
The picture of the clogged channel.
The Challenge.
(In unison, The Fourth Commandment).

In Closing—

Prayer of remembering—
Greatest gifts of the Sabbath
Peaceful Days.
Our Churches.
Our Sabbath Schools.
Our Christian friends.
Our family circles.
Our national heritage.
May we keep it holy!

YOUNG WOMEN'S DEPARTMENT

(Continued from page 43)

accepted by the members:

1. To strive to be a sincere Christian girl myself.

2. To contribute to the financial support as much as I am able.

3. To faithfully attend and take part in the meetings.

4. To pray that the world may be Christian.

One other item is the "fore and aft" limits of the meetings as to time. 7:30—10 P. M. Evening meetings have a tendency to begin late and close late.

"Truth makes life a noble thing,
And courage makes it strong;
But grace and tact must set it off
Like music does a song."

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

TEMPERANCE WORK IN INDIA

(The following letter has been received from Mrs. R. A. Foster, chairman of the Temperance Committee of the India Mission that tells of some of the phases of the work carried on by this committee, though there is much more done than is mentioned. We are so glad to have a share in this activity through the sending of a sum of money yearly from the Temperance and Reform funds. Thus we stretch out our hands across the seas to help others who, like ourselves, are suffering from the evils of drink).

"I think you no doubt know about the 'Leaflet of the Month Club' which Mother (Mrs. W. T. Anderson) started when she was Temperance Secretary. It was a grand idea and has been growing in popularity ever since. In 1934 the mailing list had 72 names on it; in 1935, 108 names. In 1935, the output was 11,675 leaflets per month; in 1935, it rose to 15,210. We hope the popularity will continue and with it the field of usefulness. The leaflets are in three languages—Hindi, Gurmukhi and Urdu.

"The new work I am most proud of this year is the Supplement. We have an unusually fine temperance magazine in English. It is alive to the problems in India. But we have no magazine in the vernacular. The Hindus do put out a magazine but it is pretty much the "demon rum" sort of thing. It is not in the least scientific or educational. I meditated long until I conceived the plan of putting out a quartely temperance supplement to several of our Christian magazines in this section of the country. So now every three m o n t h s these supplements are printed and sent to four magazines which have a combined mailing list of over two thousand. Two of these are definitely educational papers and are sent mostly to teachers, Christian and non-Christian. I have tried to make the subject matter such as could be used in teaching. The first supplement was 'World Temperance'; the second, 'Tobacco,' and the third, 'Alcohol.'

"I said I was happiest about the Supplement but I really believe there is one thing that makes me even h a p p i e r than it does. I haven't worked so hard on it myself but I have helped and others have done most of the work. And I am pleased with the results. Last year at our Presbyterial I suggested a Story Telling Contest for those who could not read or write. Now if you have any idea how hard it is to teach anything to those who have not opened up their minds by reading, add to that how very bashful these same ladies were. I somehow couldn't visualize them getting up before an audience and telling a story no matter how well they had learned it. Really, on my part, I'm afraid the suggestion was made without much hope of anything being done about it in this generation. But the way they all grabbed at the idea from the very first! It was a joy to see! The plan was to have the contests during the year at several centers, then have the six or more winners come together at the Presbyterial for the medal contest. The prize in the first contests to be the free trip to the Presbyterial. Even though the women were enthusiastic, I felt their enthusiasm would not last the year out, so I was not surprised a month before the meeting to find that very few contests had been held. But with a little urging and encouragement ten contests were held. One woman didn't appear but we had the nine present to tell their stories and I didn't need to worry about their being bashful. They weren't half as scared as I was next day

when I had to give my temperance report in Punjabi!

"Some of the women did very well indeed. One of them told the story of the first lost pennies—Tingling's, isn't it?—and she dropped the pennies on the floor and then had a plate on which she had the things the children had brought with the money—whistle, candy, etc. It was too cute and just took the audience by storm! I was so pleased. Next year we are to have another and a music contest besides.

"I made what I call the "Goat Cinema" for the children. I do not know whether you know the story of the goat which was not fooled the second time on toddy, which is fermented cocoanut wine? I had one of these kindergarten roller boxes made and then drew the story in thirty pictures and colored them to show in schools and before children's audiences. It is 'on the road' all the time."

* * *

POSTERS! POSTERS!

We are glad to be able to answer the many inquiries for posters. We have two very attractively colored large posters to offer you, one carrying the warning, "If you drink, don't drive, If you drive, don't drink" and the other the comment, "'I'm sorry' will never restore the victim of reckless driving." Also two runners, long, narrow posters in black and white— "It's the Brain that Counts, Abstain from all Intoxicating Liquors," and "You Can't Laugh off the Accident Caused by Drink." These all are "free for postage" and we would like to have our societies put them up in every church in some conspicuous place.

FIVE MISSIONARY LEADERS IN PHILADELPHIA

(Continued from page 15)

the Tuesday prayer meeting. Mrs. Getty was present at the first called meeting to organize the Presbyterial. She has twice served as Presbyterial President. She has been "Salaries Secretary" for eighteen years and still serves in that capacity.

Mrs. Parker, likewise active through the fifty years, wrote a poem commemorating the Jubilee, the closing lines of which are:

"We stand between the new and old;
Days past in beauty shine.
Our thoughts just now cannot be told;
The lights and shades entwine.
May we press on with vision clear
Still hearing Christ's command,
Till all have heard afar and near—
Christ known in every land."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR RALLIES KISKIMINETAS

On May 9, 1936 a Junior Rally was held in Vandergrift Church, Kiskiminetas Presbytery. All but two societies had members present. The attendance was 180. The morning session opened at 10:30 with devotions, memory work, songs and recitations by the Juniors. A guest entertainer from the M. E. Church gave three interesting selections. All societies united in stunts that were put on at the noon hour. The afternoon program was resumed at 1:30. Plans were made to meet at Beraca in 1937.

Mrs. H. T. Young,
Junior Secretary.

SANGLA HILL AND LYALLPUR, INDIA

The Sangla Hill and Lyallpur Junior Rally was held on Thursday, May 27, 1936 at Sangla. Mrs. Clements came from Lyallpur by train, 30 miles, bringing 43 people with her—Juniors and their leaders. There were two village groups and two groups from the city. There were groups from seven villages in Sangla district and three groups from the city, also the smallest Juniors from the boarding school. Each group had its own songs, some repeated passages of Scripture in concert, some had Bible verses given by each child. The Beatitudes was the favorite Scripture in concert, some had Bible verses given by each child. One group presented a drama of the Vineyard. There was a candle pageant with singing, and the Bible account of the Princess finding baby Moses at the river. The resurrection was acted out. The Bible words were used in these two and they were done very well. One group had a song about Zacchaeus which they sang in parts. We taught the group a little chorus "Keep Close to Jesus." We stopped at intervals during the program to sing this chorus together and get a stretch so the children would not get too restless. It took two hours for all the groups to take their parts. I was afraid that they would get tired but they did not seem to. Just after the meeting several of the older ones said that we had had a very good Rally this year.

We served a lunch to those who came from outside. We had curry and native bread but it took a lot of both to fill up one hundred hungry youngsters. Some of them had walked several miles after a very early "bite" and then had been here for several hours. This is our fourth Rally for the children of these two districts, and the crowds increase each year.

Laura Reynolds,
Junior Secretary.

ARGYLE

The Junior Rally of Argyle Presbytery was held on Saturday, June 13, 1936 at the East Greenwich, N. Y. Church. The program began at 1:30 P. M. and was well-prepared and well-rendered. The attendance was much larger than last year and more interest was shown.

Two awards—framed pictures of the Good Samaritan — were given. The first to West Hebron for having the largest society, 30 members and the largest delegation, 17, present at the Rally. The second award was to South Argyle for having 90 per cent rating in Junior Standards.

Much credit is due Mrs. Ralph Matteson, superintendent of the Juniors of the hostess church for a beautifully decorated birthday cake, in yellow and white. Two candles marked the second birthday

of our Rally. The cake consisted of five cakes joined together, the names of the nine societies in Argyle Presbytery written on them. Punch and cookies were served to the audience as well as generous pieces of the birthday cake. About 125 Juniors were present and the day was beautiful.

Each society brought dolls, toys, etc., for a box to be sent to Miss Ida Whiteside, Argyle Presbyterial missionary. We had a large table and had all these things on it with the names of the contributing societies. We called this "Argyle Presbytery Junior Exhibit."

The Junior Secretary for 1936-37 is Mrs. Nelson Pratt, Salem, N. Y., R. D.

Mrs. J. S. Vance,
Junior Secretary.

ALLEGHENY, MONONGAHELA, WESTMORELAND AND CHARTRIERS

The annual social meeting of the Junior Workers' Association was held on Saturday afternoon, June 20, 1936 at Sewickley.

The Annual Junior Rally will be held on Saturday, September 26, 1936 in the First Church, McDonald, Pa. An interesting program is in preparation and it is hoped that all the societies will have large delegations present to enjoy the Rally.

Josephine Cenis.

THANK GOD FOR HOME

I cannot thank Thee, God, enough,
For this small plot of ground, this roof,
These lifted walls that close me in
And hold me tenderly; this proof
Of Thy kind care for my great need
Of shelter and of daily bread;
But Oh, there are no written words,
There are no words that have been said
That could express my gratitude
For the companionship of Love
That shares my simple fare—dear God,
A gift I would be worthy of:
And I would thank Thee for the tasks;
A fire to tend, a loaf to bake,
A floor to sweep, a seam to sew,
A clean, white-sheeted bed to make,
A lamp to light at evening time—
I thank Thee, God, for each of these;
For home, my home—for every home,
I thank Thee, God, upon my knees!

—Grace Noll Crowell

I am in favor of Sunday legislation and a strict observance of the Christian Sabbath. — *President William McKinley.*

"Look ahead!" some one has said,
"Into the future years—
There's a brighter glow
On the forward road
Than the one that you have trod."

Evangelical Missionary World

I profoundly believe in the Sabbath and have always recognized its sacred importance.—*President Calvin Coolidge.*

NOTICE

In the late Spring, a package containing a necklace was left in the Literature Department rooms, 904 Publication Bldg., Pittsburgh, and all efforts to locate an owner have proved unavailing. We will be glad to have the owner call and claim the necklace or we will mail it on receipt of the identification.

The Junior Missionary Magazine
Mrs. Joseph M. Heagen, Editor
Subscription price, single copy 25 cts.
Ten or more copies to one address 15 cents each.
Send to MRS. W. R. McMUNN
302 Hastings Ave., Oakdale, Pa.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Y. P. C. U. NEWS*

Since the revival at Tama through the Evangelistic meetings, two organizations have been formed at our Mission: a Young People's Christian Union and a Junior Missionary Society, and these organizations are new to us but we are enjoying them. The officers that were elected for the YPCU are as follows: Pres., John Morgan; Sec., Pearl Bear and Librarian, Raymond Patterson. We hold our regular meetings on Tuesday of every week, and the average active membership is about ten, but we have a large number of visitors at our meetings. Regular church services are on every Sabbath here at Mission Chapel.

Cedar Rapids YPCU Conference was held at Clarion, Iowa, and five members of our YPCU attended the Conference.

The Iowa Synod Christian Youth Conference was held at Des Moines YMCA camp at Boone, Iowa, July 2-5. Those that attended the Conference from our YPCU are as follows: Ella Davenport, Pearl Leaf, Josephine Mitchell and I. I assure you that we were very fortunate also to have had the wonderful opportunity of attending the Conference.

The theme for our conference was the same as for the national conference: "Christian Youth Building a New World," and the motto: "Christ moves on." The conference was very fortunate to have several prominent speakers on the program among them were: Dr. Williamson, Dr. Kelsey, Dr. Collins and Dr. Lunan. Here are some thoughts from one of the addresses by Dr. Williamson, of Pittsburgh-Xenia Seminary.

"If we are to acomplish anything in this world we must be here in reality. My life is my thinking and now is the time to take the plot.

"We must learn what our life is, and what life is for, and why we behave like human beings. A man can be placed in a cabinet, but there is something in a man that cannot be placed in a cabinet which is a soul. We find out that nothing comes out of nothing, and so it is our business to find out what God's plan is for us. The irreligion is a confession of the loss of faith, man returning to dust.

"Christianity is the following of Christ, loving and obeying Him. A true Christian is the one who believes in Christ and follows Him with affection and reverence. Faith in origin without that we would not have the new world. We must be clean at heart, for God cannot use a dirty knife through a surgical case. God can make a universe.

"If you are leading a hard life you must surrender to God. Ask God to give you mercy and power. We come into contact with Christ by reading the Bible and praying. Thank God when success and power are given, and ask Him for power when needed. Apart from Jesus Christ there is no possible explanation."

There were one hundred and sixteen enrolled and there were also many visitors present for the Sabbath. The young people came from all over the Synod representing their societies. The recreational activities were always popular with the young people thus creating good wholesome fun during the con-

*Editor's Note: This report was written and sent in by Pearl Bear, an active member of the new Y.P.C.U. of Tama Indian Mission.

ference. They served us good and wholesome meals.

Every part of the program was very inspiring, the Tarkio Quartette also added much enjoyment to the program. The conference was a great sucecss and the young people want another conference next year at the same time and place lasting at least a week.

NATIONAL FELLOWSHIP OF INDIAN WORKERS

By the Reverend Fred C. Patterson, Tama, Iowa

History is in the making in mission work among the American Indians. At Madison, Wis., in 1935, a conference of Indian Workers laid the foundation for a permanent organization know as "The National Fellowship of Indian Workers." The first regular meeting of this Fellowship was held this summer, June 29-July 10, at Madison. It was my privilege to represent the Women's Board of our church at this Conference. Many denominations were represented by missionaries from various Reservations and States from New York to California.

Learning to know these other missionaries was one of the most valuable experiences for a new recruit. Through these personal contacts as well as through the formal messages of the regular program we learned of conditions in each other's fields. Rev. David Owl, a Cherokee Indian, missionary to Iroquois Indians of New York, said that he ministered spiritually to every Indian on the Reservation. Another missionary, Rev. Brooks, estimated that ninety per cent of the Navajoes have the attitude, "You keep your religion and we'll keep ours." Between these extremes are all stages of progress toward Christ in the various Reservations.

In the spheres of morals, of Indian cults and of the Indian's relation to the Government no two Reservations are alike on the surface. But underneath this great variety of outward conditions the one great problem is the same everywhere, viz., SIN; and the solution of the problem is the same for all, the Gospel of the Lord Jesus. Wherever there has been faithful and persistent witnessing and living for Christ there has been a harvest eventually. "God is the same, yesterday, today, and forever."

We have had one great desire for our work here at Tama since we came to this field in 1934. That desire has been that these Indians might hear the Gospel preached by an Indian, or that they might come to realize more fully that there are many Christians, both preachers and laymen, of their own race in the United States. But we did not know those Indian Christians nor the missionaries working on their Reservations and we are far removed from them. At Madison personal contacts with those missionaries was made possible. Some of them passed through Tama on their way to Madison and will probably be doing so year by year. Now that they know us they have promised not to pass us by. And we hope and pray such contacts will mean much for our Tama Indians.

This Madison conference passed a resolution requesting the Joint Committee on Indian Work of the Home Missions Council and Council of Women for Home Missions to present a bill in Congress that would make all Indians subject to the laws of the state in which they live. It seems to us that such legislation is necessary. When it finally gets before Congress you and your societies will be given an opportunity to use your influence in its favor. The National Fellowship opens the possibility of united action on the part of Christian forces in matters affecting the American Indian.

The Madison conference will help us labor on among the American Indians with a new consciousness of companionship in that labor —a companionship both human and Divine.

INDIAN ARROWS

Five members of the Tama Indian Mission Y. P. C. U. attended the Presbyterial of Cedar Rapids at Clarion last June. It was the first time Indians had attended a Presbyterial Convention.

They enjoyed the Presbyterial so much that they wanted more, so four Indian young ladies attended the Iowa Synod Y. P. C. U. Conference at Boone, Iowa. On their return we had a fine "Echo Meeting" at the mission.

The Annual Summer Social was held at the Tama Mission July 24. About one hundred and seventy-five Indians and some fifty Whites were in attendance. Ladies of the U. P. churches of Newton and Waterloo furnished refreshments. Their pastors brought messages. The rest of the program was provided by the Indians. It was an enjoyable occasion.

INDIAN WOMANHOOD

Patience has ever been one of the primary virtues of Indian womanhood. Indian women have tilled the soil with untiring patience and have waited unfrettingly for the crops which would bring comfort to their families.

They have waited for their men to come home from the warpath. And a gentle patience covered the sharp anxiety which they must have felt in their hearts.

Now when the complex problems of adjustment, which take so many long years to solve, present themselves, Indianhood has need of the gentle hand of patience from Indian women. Let Indian womanhood not forget the age-old virtue of her kind. It is as valuable now as then.

Let Indian women show their people—many of whom have lost patience with the slow workings of the machinery set up to bring about happy adjustment to modern civilization and are ready to scrap it all that steady and untiring effort will bring the goal; that patience will win! (From the Tushkahomman, in "Indians at Work").

Indian's Prayer — "Make our religion not like our clothes for we can lay them aside, but like our tattoo marks that are always a part of us."

THE INDIAN'S PRAYER TO THE GREAT SPIRIT

Lord of the mountain,
Reared within the mountain,
Young man, chieftain,
Hear a young man's prayer!

Hear a prayer for cleanness,
Keepers of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth to newness;
Keeper of the clean rain
Hear a prayer for wholeness.

Young man, chieftain,
Hear a prayer for fleetness;
Keeper of the deer's way,
Reared among the eagles,
Clear my feet from slothness;
Keeper of the paths of men,
Hear a prayer for straightness.

Hear a prayer for courage,
Lord of the thin peaks,
Reared amid the headlands,
Holder of the harvest;
Keeper of the strong rocks
Hear a prayer for staunchness.

Young man, chieftain,
Spirit of the mountain,
Hear a young man's prayer!

Foreign Department

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

October

Miss Marian T. Peterson	October 8
Miss Marie F. Tait	October 13
Mrs. Ada A. Dunlap	October 15
Miss Ruth I. Ardrey	October 18
Miss Elizabeth McKibben, R.N.,	October 18
Miss Olive Laing	October 20
Miss Mary A. Lawrence	October 23
Miss Esther W. Wilson	October 31

INDIA

A cable from India conveys the sad news of the death of Sarah Moore. She returned to India after furlough in 1933 for her third term. She was in good health at that time and was most anxious to return to her work. She first went out to India in 1918 and served in evangelistic work in Pathankot and in addition was appointed to have charge of Elliott Dispensary this past year. She will be greatly missed in the work and our heartfelt sympathy goes out to her friends in America, and especially to her sister in India with whom she was so closely associated in the work and in their home.

Miss Elizabeth McCahon, another of India's faithful workers, was called to her reward May 22nd. She was eighty-six years of age and for 58 years she served in various capacities, but her principal work was in the Sialkot Girls' Boarding School, which she helped to found. She came home to America in 1933 and spent a year or more in California and then went to the Home for the Aged in Wilkinsburg, Pa., where she was happy and contended. Although confined to her room for some months she did not suffer greatly and passed away quietly during the hours of the night. Her life was a fruitful one and a benediction to many. She lies besides her mother, as she desired, in the family burying place in Canonsburg, Pa.

The weather, as usual, has been very trying on our missionaries, as the temperature arose to 113 and over, but fortunately rains came early and tempered the heat. Most of the missionaries are in good health and many of them have gone to the hills for their vacation. A number came to America on regular furlough. Dr. Hunsberger left India on May 12th, expecting to spend some time in Vienne for study, and also part time touring with her aunt and cousin. She met a number of our missionaries from Egypt there. Before she left India there were many parties given for her, as she is greatly admired and beloved by the people of India. While she is absent from the Sialkot Hospital Dr. Sharp is carrying on in a fine way, with the assistance of Miss Lundquist and some of their trained workers. It is very necessary to have more than one doctor in this large hospital, so we are extremely fortunate in being able to secure a Dr. Bramson of Denmark, who has had experience in hospital work in India for some years, to take the place of Dr. Hunsberger while she is on her furlough. She will take up her work with Dr. Sharp in September. The children's ward continues to be a great joy. One little orphan girl was adopted by a Christian family.

A Christian Endeavor society has been organized for the students in the training school, in which there are twenty-four girls. Mrs. W. T. Anderson was a great help in teaching them the principles of Christian Endeavor and getting the work started. The Chapel, a memorial for Mrs. W. B. Anderson, is a great help in the religious life of the hospital.

Years ago Dr. Maria White had

a bell sent out from America. It hung for many years above the old hospital to tell the women of the city the dispensary was open daily. This year a beautiful little tower was built and the bell was hung in it. Now it rings for every meeting in the Chapel.

Our number of missionaries has been so depleted that it was thought that we must send out some new missionaries this year if at all possible. So in faith we have appointed Miss Grace Ranson to go out in September. She is the young daughter of Reverend and Mrs. J. W. Ranson of Toronto, Ohio, who were formerly missionaries in India. Miss Ranson was born in India and was fourteen years old when she came back to America. She has a good knowledge of the language and is anxious to take up the work in the country in which she was born and among the people whom she loved. She goes out with the prayers and good wishes of many friends.

Miss Grace N. Ramson, 1935, who is under appointment to India.

Miss Ruth Warnock also goes out to India after a number of years spent in America. She served for a number of years as a missionary in India before she returned to America for family reasons.

All the missionaries whose furloughs close at this time are to be returned. We ask your prayers for all that they may be kept in health and largely used in the building of Christ's kingdom.

EGYPT

Letters have been received, telling of the commencement exercises in all our various schools and colleges. Everything passed off very satisfactorily and all are thankful for having such a good year.

In Egypt they have been having exciting historical events, which passed off almost as if they were matters of every day occurrence. The funeral of King Fuad was an impressive procession, very simple and dignified. The welcome of King Farouk, his son, on return from school in England, showed that the people had taken him to their hearts and were quite proud of their young Sovereign.

The meetings of the Association were held June 30 to July 2 at Sidi Bishr. Three morning sessions were sufficient to finish all the business, as work had been prepared in committees which had met earlier. The meetings were characterized by an unusually fine spirit, the work being done with earnestness and unanimity.

Action was taken, asking that Miss Ruth Nichol, one of our workers in Ethiopia, who has not been able to return to her work there, be located in Cairo to work in the Girls' College, pending the decision regarding her return to Ethiopia; and that in case she cannot return to Ethiopia she be given permanent appointment in Egypt.

Our missionaries are now having their rest time in various places; some out of the country for the necessary change of climate and altitude, others at the sea coast at Sidi Bishr; a number have come to America on regular furlough, and a few came for a short time for

special reasons. Miss Sarah Meloy came because of the very serious illness of her father, and reached home three days before he was called to the heavenly home. We are so thankful that Miss Meloy had those last hours with her father. Our sympathy goes out to her and her family in their great sorrow. Dr. Meloy was greatly loved and held in honor by many. Chicago Presbytery and the whole church have sustained a great loss. Our sympathy, too, is with this presbytery and the Church in the death of Dr. John Bradford, Secretary of the Board of Education. We sorrow with Mrs. Bradford and her family in the loss of this loved one, so gracious and so kind to all.

Miss Meloy expects to return to Egypt before September 1st, that she may take up her work in Cairo Girls' College.

One missionary writes of the delightful time they have in the cottages at Sidi Bishr. In one household they have fifteen of our missionaries, who take turns in keeping house. Two of our missionaries went to Cairo for a conference of Moslem converts. It was held in Radstock Hall, a place built by all missions for general conference. It was a small conference, and a short one—two days only. Two of the Egyptian pastors (one who is a Moslem convert) spoke and gave powerful messages. They had communion on Sabbath afternoon and had a blessed time.

Mrs. Coventry was in Cairo for a short time and expected to go to the orphanage to help Miss Barnes while Miss Dinsmore is away.

The first party of missionaries returning to the field after furlough sailed August 4th. Misses Davida Finney and Helen Noordewier to Egypt and Miss Ray Huffman and Una Coie to the Sudan, together with a party of the Foreign Board missionaries. Other missionary parties have been arranged for about the first of September. We pray that they all may be kept in safety as they travel back to their fields of labor.

ETHIOPIA

Shortly after the Italians entered Addis Ababa Mr. Fred Russell left that city for America on his regular furlough. He was met in New York by his wife and two children, who had driven across the continent from Seattle to meet him. We can imagine the joy of all as they met after such a long time of anxiety and separation. They all made stops in Philadelphia and some other places in the East and came to Pittsburgh on their way home. The members of the Board and a few interested friends were happy indeed to have Mr. Russell tell them of the stirring events during the rioting and dangerous times in Addis Ababa. It was most thrilling to hear his stories of those exciting days and to know how our missionaries were cared for in the British legation during all those days of trouble. We were thankful indeed to know that they had all been spared when there was so much danger and distress about them. We have heard nothing definite from Ethiopia since that time, but feel sure our missionaries are carrying on in their usual faithful and efficient way. We have been somewhat disturbed about reports in the daily papers about disturbances in Addis Ababa, as there have been attacks upon the Italians by the Ethiopians and reports have it that the fighting was around our own hospital. No Americans were hurt, although many Ethiopians were killed. The Italian losses were insignificant, we understand.

Let us be much in prayer for our missionaries in Ethiopia, and that God may guide us in directing our work there.

SUDAN

Missionaries here have been having their vacations during the exceedingly hot weather. Miss Marguerite McClellan had the pleasure of going to Egypt for her vacation and was very happy in visiting a number of interesting places in Egypt, among them the school in Luxor were she spent four days. She went to Egypt during the month of May, a month earlier on account of cerebro-meningitis, which was prevalent in Khartum North. About the middle of April there was an order from the Governor to close the primary classes and to have only four hour sessions for the older children. It was possible for them to close the school then and open a month earlier in the fall, so they arranged to do so. They knew the school attendance would be effected greatly in the lower classes during the month of May, also it was terribly hot. A few days after they closed the school one of the kindergarten lads died of the disease, and there were cases in some homes in which they had pupils. The disease stops when the rains come, and since they usually begin in July, August will be a much safer month than May to carry on school.

The Bible women closed their work earlier for the same reason that the schools closed and will begin again in July.

Miss Pillow went to Erkoweit for a month, and then took her turn in the office of the school. Miss McKnight went to Egypt for her rest time and Miss Turk went to Erkoweit for a month, after which she expected to be back in school and take charge of the fifteen girls who were there, and the two prattling babies, who are so full of energy. Miss Mary Coie arrived in America early in July on regular furlough and had a few weeks to visit with her sister, Miss Una, who sailed on August 4th for the Sudan. Miss Ray Huffman also returned to her work in Nasir after a very pleasant furlough in America. Our prayers are for our workers in the Sudan.

BROCHURES FOR PRAYER GROUPS

Prayer Group Brochures are now available. On these are printed suggested Scriptures for the devotional use of Prayer Groups for the year beginning September, 1936. These Brochures are free. Order from the Literature Department. Kindly send five cents a dozen to cover mailing expense.

Meet Some of Our Missionaries

Miss Laura Walker, who arrived recently on furlough from Egypt, was presented with the 30-year service pin, at the Tuesday Prayer Meeting in the Board Rooms, July 6th.

"HELPING TOGETHER BY PRAYER

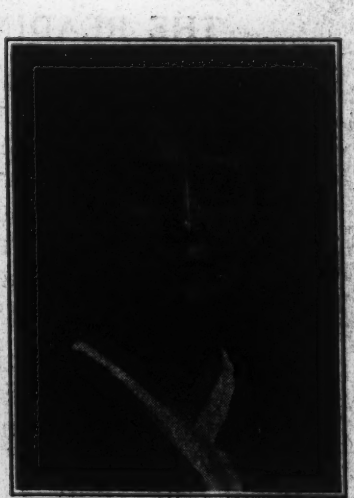
I like to feel that though on earth
We never meet;
Yet we may hold heart-fellowship
At God's dear feet.
I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer,
May help thee, too.
I like to think that in the path
His love prepares
Thy steps may sometimes stronger prove
Through secret prayers.
I like to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee!

—E. G. Barnes-Lawrence.

Miss Lillian McConnell. Returning to India after furlough. Received the 30-year service pin at the W.G.M.S. Convention.

Miss Katherine Beattie. Returning to India after furlough.

Miss Helen Noordewier. Returning to Egypt after furlough.



Miss Frances Patton. Recently arrived from Mansura, Egypt for furlough.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

FOR OCTOBER PROGRAMS

The Day by Dr. R. H. Martin, pamphlet, 25c.

Sabbath Desecration, free for postage, Temperance & Reform Dept.

Please refer to the July-August Magazine, p. 831, for Study Books, supplementary material, and novelties. In addition to that which is listed there we have the following:

LEAFLETS

How Congo Crosses Was Written, 5c.

A Review of Congo Crosses, 2c.

The Glowing Ember of Prayer, 2c.

POSTERS

Assorted English Posters on Africa, five in a set at 50c per set. These are beautifully done in color and would be especially attractive to younger groups.

THE READING COURSE

If you have read the recommendations adopted at the St. Louis Convention (page 639 of July-August Magazine) you have noted the slight change in the Reading Course Plan. Hereafter the current home and foreign study books are to be included in the list of books to be read.

Profiting by criticism of the past year, we have tried to make the reading list more nearly available to all; more choice of books, and more books that may be had in cheaper binding.

Here are some questions that have come in: If we are unable to read four books within the twelve months, may we have an extension of time and receive the certificate at the completion of our reading? Yes.

If we read four books of last year's list and four of this year's list, may we receive the certificate and blue-seal at the same time? Yes.

Is it *necessary* to read from last year's list? No. We hope to make this missionary reading course a permanent thing. Mrs. A who earned a certificate last year will receive a seal for following the course this year, but does read four books this year, Mrs. B, who did not read last year, will receive the certificate for the same reading. You will see, of course, that the point is not that certain books be read within a certain period of time, but that missionary reading be done. To make the reading more profitable the list each year is, for the most part, supplementary to the year's studies. It is this fact that makes it advisable to keep one's reading within the time limits of the Plan.

BOOKS FOR MISSIONARY READING COURSE (1936-1937)

HOME:

A Preface to Racial Understanding, by Charles S. Johnson. Cloth, $1.00; Paper, 60c.

Brown America, by Edwin R. Embree. $1.25.

The Souls of Black Folks, by W. E. Burghardt Dubois. $2.50.

FOREIGN:

Congo Crosses, by Mrs. Julia Lake Kellersberger. Cloth, $1.00; Paper, 50c.

Out of Africa, by Emory Ross. Cloth, $1.00; Paper, 60c.

Christ in the Great Forest, by Felix Faure. Cloth, $1.00; Paper, 60c.

Consider Africa, by Basil Mathews. Cloth, $1.00; Paper, 60c.

The Clash of Color, by Basil Mathews. Cloth, 50c; Paper, 25c,

INSPIRATIONAL:

A Watered Garden, by W. B. Anderson. Cloth, 50c.

He That Giveth, (Stewardship), by John E. Simpson. Cloth, $1.00; Paper, 60c.

BIOGRAPHY OR OTHER RELATED BOOKS

Up From Slavery, by Booker T. Washington. 75c.

Along This Way, by James Weldon Johnson. $3.50.

Sons of Africa, by Georgina A. Gollock. Boards, 75c; Paper, 50c.

QUESTIONNAIRE

1. What subjects are taught in the "School of Divine Truth"?
2. Who said "Liberty of rest for each is secured only by a law of rest for all"?
3. What "Building Material" may be secured from 904 Publication Bldg., Pittsburgh?
4. What missionary has received an unusual honor?
5. Where was there a "sigh of sympathy and sorrow" for the Man on the Cross?
6. Who has been the only white woman in Sayo, Ethiopia?
7. Who is the only white woman in Gore, Ethiopia?
8. Where did our missionary women in Addis Ababa find refuge during the riots?
9. How many workers for a near-million field in India?
10. Where did Moslems and Christians both officiate at a funeral?
11. Where did S. S. girls keep their own grades?
12. Can we knock the "T" out of Can't?
13. Who wrote a Thank Offering song?
14. How many new Y. W. Societies?
15. Which were more frightened in a meeting the story-tellers or the reporter?
16. What office does Pearl Bear hold in the Tama Y.P.C.U.?
17. Who is the newly appointed missionary to India?
18. Who received the 30-year service pin this summer?

FROM OUR PRESIDENT

A Resolution

To prove my loyalty to the missionary program of the church—

I will plan to be present at each W.M.S. monthly meeting.

I will endeavor to be on time.

I will do my best when asked to take part.

I will make the effort to read at least one missionary book every three months and the Missionary Magazine every month.

I will attempt to win at least one woman who should be in the W.M.S. ranks.

I will budget my giving so that missions will have a share.

In my daily devotions I will remember missions.

Let us, alone on our knees, talk to God about this resolution. Then let us wait for God to speak to us.

The result—who can estimate it?

Carrie T. Burritt,
In Missionary Tidings.

In Egypt

"Fear not to go down into Egypt."—Gen. XLVI, 3, 4.

"And be thou there until I bring thee word."—S. Matt. II, 13.

"And be thou there until I bring
thee word."
Is this to be indeed Thy bidding
Lord?
In *Canaan* everything was sweet and
fair;
Could not I more have glorified
Thee *there?*

Were there not victories for Thee to
win,
And souls to rescue from the power
of sin?
Why into *Egypt* must Thou send
Thy child
*Where the loose sands blow hot o'er
waste and wild?*

Here things seem disappointing;
testings new
Await me, hosts of darkness are not
few.
A fresh environment encircles me.
And restless spirits sweep a restless
sea.

Here cherished hopes are waiting
unfulfilled,
The very hopes Thou hast Thyself
instilled.
'Tis difficult to think that this can
be
Thy place of richest blessing now
for me.

Thy purposes are veiled; and faith
scarce soars
Sufficiently to pierce the heavenly
floors
Of clouds, which for a brief while
yet conceal
The plans that Thou art longing to
reveal.

How easy 'twould be to return
again
To the old land with wealth of
ripening grain,
And bind the bundles rich of golden
store
All ready for Thy garner—as of
yore!

Yet as Thou sayest "Be thou there
until . . ."
I stay in Egypt to fulfil Thy will;
That will which willest ever what
is best
For all Thy children—so in it I rest.

And as I wait and pray, Thou work-
est on,
*My little Egypt time will soon be
gone;*
*And what I see not yet, I yet shall
see,*
*Thine own deep purposes fulfilled
through me.*

For if I turned to quit my "Egypt"
land
Would I not miss the best that Thou
hast planned?
In blessing for myself and Thy
work here,
Since Thine own word to me was
"Be thou there."

Yes Thou hast said *"until I bring
thee word,"*
Then let me never move before
Thee, Lord!
But wait in patient hope with tran-
quil heart
Until *My Lord* shall say "Arise,
depart."

B. Porter.

The poem "In Egypt" was sent by Miss Gwynaeth Porter, R.N., of Taxila, India. Miss Porter says: "This poem was found among Mrs. Finley's things and her daughter Elizabeth (Mrs. A. W. Gordon) said I might send it to you. Elizabeth said she could picture what the marked lines meant to her mother in her early days in Egypt when she found many things trying.

> How true it was for her
> 'My little Egypt time will soon be gone
> And what I see not yet, I yet shall see,
> Thine own deep purposes fulfilled
> through me.'

Mrs. Finley's steadfast faith and trust were surely a great lesson to us all here and the lives of these two fine missionaries —Dr. and Mrs. Finley—have left Taxila a benediction and a cherished memory.

Program for Women's and Young Women's Missionary Societies--Sept. 1936-Mar. 1936

PROGRAM FOR WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES SEPTEMBER 1936 - MARCH 1937

Our supply of Program Calendars is exhausted and it seems too late to print another edition. We are printing here the program for the remainder of the year. Eighteen thousand of these little Calendars were printed and distributed and yet we had not sufficient to meet the requirements of societies. We regret that a number of orders could not be filled.

SEPTEMBER

THE CHRISTIAN SABBATH

Call to Devotion: Resting in Christ
Matt. 11:28.
Hebrews 4:3.

Prayer Cycle:
13 Day.

Suggested Topics:
An Institution of Society.
Jesus' Attitude Toward the Sabbath.
The Contribution of the Sabbath to America.

OCTOBER

THE CHRISTIAN SABBATH

Call to Devotion: Love for Christ
Eph. 5:25.
John 14:15.

Prayer Cycle:
2, 12 Days.

Suggested Topics:
Sunday Amusements and Sports.
Our Civil Sabbath Laws.
How to Save the Sabbath to America.

NOVEMBER

THE NEGRO IN AMERICA

Call to Devotion: Truth-Seeking
John 14:6.
John 8:32.

Prayer Cycle:
8, 9 Days.

Suggested Topics:
The Negro and the New World.
Early Negro Schools.
Racial Institutions and Movements.
Negro Personalities.

DECEMBER

THE NEGRO IN AMERICA

Call to Devotion: Obedience
John 9:4.
John 15:14.

Prayer Cycle:
10, 11 Days.

Suggested Topics:
Social Factors in Negro Life.
The Christian Church and the Negro.
Contributions of the Negro to American Life.
Racial Programs and Philosophies.

JANUARY

CONGO CROSSES

The Cross in the Sky
The Cross on the Land

Call to Devotion: Witnessing
Luke 19:10.
Acts 1:8.

Prayer Cycle:
5, 6 Days

Suggested Topics:
Geographical Background.
Contrasts.
Past Crosses.
Perils of Today.

FEBRUARY

CONGO CROSSES

The Cross Upon the Back
The Cross Within the Heart

Call to Devotion: Fruitfulness.
John 15:1.
John 15:5.

Prayer Cycle:
4, 7 Days.

Suggested Topics:
African Women Cross Bearers.
African Girl Cross Bearers.
The African Woman as Wife.
The African Woman as Mother.

MARCH

CONGO CROSSES

The Cross Along the Road
The Cross of Calvary

Call to Devotion: Heralding
John 16:28.
Matt. 28:19.

Prayer Cycle:
5, 6, 7, 31 Days.

Suggested Topics:
Economic Crossroads.
Educational Crossroads.
Christianity vs. Paganism.
Growth and Grace of Christianity.

Tributes

MRS. FRED OMER SHANE

Once again, on June 1, 1936, death entered the First United Presbyterian Church of Germantown, Philadelphia, removing from our midst Mrs. Fred Omer Shane, the prime mover in the formation of our Women's Missionary Society, thirty years ago this fall. No tribute could be more fitting than that bestowed by our pastor, the Rev. James H. Blackwood, at her funeral service, when he said that the verse which always seemed to fit her was: "And they looked unto Him, and their faces were radiant." Her spontaneous, joyous vivacity, with her deep spirituality, will long be missed in our midst. The Thank Offering and Association Work were especially dear to her.

We extend our sincere sympathy to all her dear ones, especially to her children.

Committee,
Jennie H. Poole
Mrs. Harry Gilmour.

MRS. LIDA MASON WHERRY

We, the members of the Women's Missionary Society of the United Presbyterian church of San Diego, California, wish to pay loving tribute to the beautiful Christian character and faithful service of Mrs. Lida Mason Wherry, who was called to her Heavenly Home, March 20, 1936, after thirty years of loving service for her Lord.

She was always quiet and unassuming, yet most devoted and very efficient whether as a member or as President of the Society. Her thoughtfulness and kindness were an inspiration to all who knew her.

We miss her presence but rejoice in the thought that she has entered upon a higher service.

Committee.

MRS. W. A. STEWART

The Women's Missionary Society of the Cherry Run United Presbyterian Church wishes to pay a loving tribute to the memory of Mrs. W. A. Stewart, who was a charter member of our society and was very faithful and consistent in that work.

We commend her bereaved husband and family to their Heavenly Father, whose love never faileth and whose peace passeth all understanding.

Mrs. Ida Hillis,
Mrs. J. E. McCall,
Mrs. Paul McCall.
Mrs. Guy McCall.

MISS EMMA SCOTT

The members of the Women's Missionary Society of the Eighth United Presbyterian Church, North Side, Pittsburgh, Pa., desire to express their sympathy to Miss Mary J. Scott in the death of her sister and loved companion through the years, Miss Emma Scott, on May 30, 1936, in Los Angeles, Cal.

We are confident that she has entered into LIFE ,having received the approval of her Master, "Inasmuch as ye have done it unto one of the least of these—ye have done it unto me."

Her keen interest in and loyal support of Missions, as well as her faithfulness to her Church, will be a continuing inspiration to all of us who knew and loved her.

Mr. T. H. Newcomb
Mrs. W. H. Norris
Mrs. A. P. McCurdy

MRS MAUD MORRISON

"When I come to the end of the long, long road,
Then the face of my Lord I'll see."

The Women's Missionary Society of the Westland, Pa. Mission desires to pay loving tribute to the memory of our faithful friend and spiritual adviser, Mrs. Maud Morrison, who was suddenly called to her reward May 19, 1936.

Her duties as a Missionary were numerous, but she was always willing to take time to cheer the sick, comfort the sorrowing, and to impart to others her unswerving faith in her Master.

In her daily life she exemplified the true Christian.

Our Missionary Society has greatly prospered, and our lives have been enriched by our association with her. Her passing leaves a vacancy which will be hard to fill.

We extend our sympathy to her sister, and to all who knew and loved her, and commend them to the Saviour, who has promised to neither leave nor forsake those who love and trust Him.

Committee,
Mrs. Bessie Hensel
Mrs. James Hotchkiss
Mrs. Frank McMillan

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881—Chakwal, North India
**Mrs. W. T. Anderson—Sialkot City
Miss Ruth Ardrey, 1924—Sialkot City
Miss Hazel Bennett, 1908—Gujranwala
Miss Roma B. Beatty, 1909—Badomali
Miss Lois Boyd, 1918—Sialkot City
Miss N. Addaline Brandon, 1931—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Laurella G. Dickson, 1897—Pasrur
Miss Ella M. Gordon, 1898—Campbellpur
Miss Vida J. Graham, 1922—Pathankot
Miss Nancy Hadley, 1904—Zafarwal
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Kate A. Hill, 1896—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Sarah Jane Lamont, 1928—Lyallpur
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931—Zafarwal
Miss Maude M. Miller, 1925—Sheikhupura
Miss Henrietta Moore, 1898—Pathankot
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932—Sialkot City
Miss Rose Shereda, 1928—Sargodha
Miss Kate E. Spencer, 1918—Sargodha
Miss Georgia Wengert, 1920—South Sargodha

* Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Helen Artman, 1920—R. D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920—R. D. 1, Janesville, Wis.
Miss Minnie E. Beatty, 1912—904 Publication Bldg., Pittsburgh, Pa.
Miss Rebecca Jean Black, 1921—Petrolia, Pa.
Miss Margaret Fehlman, 1913—Crown Point, Indiana
Miss Betsy Fleming, 1918—6549 Emerald Ave., Chicago, Ill.
Miss Eva M. Hewitt, 1930—Hillsboro, N. Dakota
Miss Zarra S. Hoon, 1921—Milton, Ore.
Miss Janette Howland, 1921—Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921—904 Publication Bldg., Pittsburgh, Pa.
Miss Olive Laing, 1912—46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Lillian McConnell, 1902—508 Wildwood Ave., New Castle, Pa.
Miss Marian T. Peterson, 1930—1221 Lafond St., St. Paul, Minn.
Miss Willa Ramsey, 1921—R. D. 1, Irwin, Pa.
Miss Vivian L. Trimble, 1921—Blanchard, Ia.
Miss Helen V. Weede, 1928—514 N. Broadway, Sterling, Kans.
Miss Dora Whitely, 1911—227 N. Jefferson St., Canonsburg, Pa.

RETIRED

Miss Mary A. Lawrence, 1893—%Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.
Miss Jean Morrison, 1895—Oskaloosa, Ia.
Dr. Maria White, 1886—Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, N.R., 1934—Assiut
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Minnehaha Finney, 1894—Mansura
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Tanta
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Minia
Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss E. Roxy Martin, 1901—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Tanta
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Sara B. Meloy, 1923—Cairo
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Isabel Simpson, 1931—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Mary F. Dawson, 1922—Pullman, Wash.
Miss Martha C. Glass, 1921—809 East 2nd Ave., Monmouth, Ill.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921—3044½ Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915—513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923—168 Chatham Road, Asheville, N. C.
Miss Frances Patton, 1922—Sparta, Ill.
Miss Helen M. Walker, 1930—517 Linden St., Ann Arbor, Mich.
Miss Laura B. Walker, 1904—1109 McClure St., Munhall, Pa.

THE SUDAN

Miss Una Cole, 1918—Khartum, North
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1936—Khartum North
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, 1919—%E. B. Kinne, Blockton, Ia.
Miss Elsie E. Grove, 1912—Caroline Blvd., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911—Lenox, Ia.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(C-o American Mission should be added to each foreign address)

EGYPT

*Rev. J. R. Alexander, D.D. — Assiut
Dr. and Mrs. E. M. Bailey — Cairo
Dr. and Mrs. E. E. Elder — Cairo
Dr. and Mrs. W. T. Fairman — Cairo
Dr. and Mrs. H. K. Giffen — Assiut
Rev. and Mrs. E. E. Grice — Mansura
*Dr. and Mrs. L. M. Henry — Assiut
Dr. and Mrs. W. W. Hickman — Assiut
Mr. and Mrs. F. S. Hoyman — Assiut
Dr. and Mrs. H. S. Hutchison — Tanta
Rev. and Mrs. E. R. Jamieson — Fayoum
Rev. and Mrs. W. B. Jamieson — Tanta
Rev. and Mrs. H. E. Kelsey — Tanta
Dr. and Mrs. C. A. Laughead — Tanta
Dr. and Mrs. F. C. McClanahan — Assiut
Dr. and Mrs. N. D. McClanahan — Assiut
Rev. and Mrs. H. A. McGeoch — Alexandria
Dr. and Mrs. R. T. McLaughlin — Cairo
Dr. and Mrs. H. E. Philips — Alexandria
Dr. and Mrs. C. P. Russell — Assiut
Rev. and Mrs. W. J. Skellie — Luxor
Dr. and Mrs. A. A. Thompson — Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson — R. D. No. 1, McKees Rocks, Pa.
Dr. and Mrs. C. C. Adams — 99 Claremont Ave., New York City
Rev. and Mrs. J. M. Baird — 3810 10th St., Des Moines, Iowa
Rev. and Mrs. Dalton Galloway — 500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. L. A. Gordon — 120 N. Portland Ave., Youngstown, Ohio
*Dr. S. G. Hart — New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson — 542 N. Beaver St., Wooster, Ohio
Prof. and Mrs. M. C. McFeeters — New Concord, O.
Dr. and Mrs. W. T. Moore — 519 Kenilworth Ave., Wheaton, Ill.
Mr. and Mrs. W. W. Nolin — 500 Schaff Bldg., Philadelphia, Pa.
Dr. and Mrs. C. A. Owen — 618 S. 2nd Ave., Washington, Iowa
Dr. and Mrs. W. H. Reed — 49 North Ave., Washington, Pa.
Dr. and Mrs. F. S. Thompson — 88 Alexander St., Philadelphia, N. J.
*Rev. and Mrs. R. W. Walker — 517 Linden St., Ann Arbor, Mich.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter — Rawalpindi
Rev. and Mrs. J. C. Alter — Zafarwal
Dr. and Mrs. M. M. Brown — Sargodha
Rev. J. G. Campbell, D.D. — Pasrur
Dr. and Mrs. H. C. Chambers — Rawalpindi
Rev. and Mrs. E. V. Clements — Lyallpur
Rev. and Mrs. J. H. Colvin — Gurdaspur
Rev. and Mrs. J. B. Cummings — Rawalpindi
Rev. and Mrs. R. A. Foster — Sialkot
Dr. and Mrs. J. A. McConnelee — Gujranwala
Rev. and Mrs. Robert Maxwell — Sialkot
Mr. W. H. Merriam — Gujranwala
Rev. and Mrs. Hugh M. Milne — Gujranwala
Rev. and Mrs. H. S. Nesbitt — Sialkot
Dr. and Mrs. S. C. Picken — Sargodha
Miss Gwynaeth R. Porter, R.N. — Taxila
Mr. and Mrs. C. A. Stewart — Dhariwal
Dr. and Mrs. H. J. Stewart — Gujranwala
Rev. and Mrs. R. R. Stewart — Campbellpur
Rev. and Mrs. J. H. Stewart — Campbellpur
Mr. and Mrs. F. A. Whitfield — Gujranwala

ON FURLOUGH

Mrs. J. G. Campbell — Grove City, Pa.
*Rev. and Mrs. O. Crowe — New Wilmington, Pa.
Prof. and Mrs. W. J. Downs — 24 N. Portland Ave., Ventnor, N. J.
Rev. and Mrs. A. W. Gordon — 500 Schaff Bldg., Philadelphia, Pa.
Rev. D. R. Gordon, D.D. — 500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. J. C. Heinrich — 150 N. Elm St., Oberlin, Ohio
Rev. and Mrs. J. A. McArthur — 220 E. Chillicothe Ave., Bellefontaine, Ohio
*Dr. and Mrs. J. H. Martin — New Concord, Ohio
Mrs. W. H. Merriam, 500 E. Archer St., — Monmouth, Ill.
Rev. and Mrs. P. A. Miller — 85 Sherman St., Hartford, Conn.
Mr. and Mrs. C. C. Millson — Crawfordsville, Iowa
*Dr. and Mrs. E. L. Porter — 541 Spring St., Wooster, Ohio
Rev. and Mrs. W. H. Ross, R. D. No. 3 — Smith Center, Kan.
Rev. and Mrs. Wm. Sutherland — 88 Marchmont Crescent, Edinburgh, Scotland

THE SUDAN

Rev. and Mrs. Leander Finley — Omdurman
Rev. and Mrs. J. A. Heasty — Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure — Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight — Khartum
Rev. and Mrs. Glenn P. Reed — Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields — Khartum
Dr. and Mrs. P. J. Smith — Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh — Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. W. J. Adair — 514 E. 6th St., Newton, Kans.
Rev. and Mrs. J. L. Anderson, 29 Banbury Lane, — Ben Avon Heights, Pa.
*Dr. and Mrs. G. A. Sowash — New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer — Addis Ababa
Dr. and Mrs. V. F. Dougherty — Gore, via Gambela, Sudan
Rev. Duncan C. Henry — Addis Ababa
Rev. and Mrs. C. F. Kenneweg — Assiut, Egypt
Mr. and Mrs. Phil R. West — Sayo, via Gambela, Sudan

ON FURLOUGH

Rev. and Mrs. Bruce B. Buchanan — 133 S. 9th St., Monmouth, Ill.
Mrs. Duncan C. Henry — New Wilmington, Pa.
Mr. and Mrs. Fred L. Russell — Grandview, Wash.
Dr. and Mrs. H. J. Wilson — 1528 Clifton St., Columbus, Ohio

(*) Retired from active service.

A LITTLE TIME APART

The Good Samaritan

MY NEIGHBOR

O neighbor mine,
Just across the way,
I pass you by with scarce a word;
Just a pleasant nod
And you are gone.
But sometimes I wonder
Do you have cares?
A heartache perhaps?
If I knew your heartache—
If I only knew—
I'd be a better friend
To you.

O neighbor mine,
Far across the seas,
Your face peers out from the page I read.
I glance at your picture,
Then turn the page.
But at times I ponder
Do you have needs?
A hunger or heartache?
If I knew your need—
If I only knew—
I'd be a better friend
To you.

Mrs. Charles Wright Fulton,
Secretary of Prayer Group.

MISSIONARIES WHO ATTENDED THE NEW WILMINGTON CONFERENCE

Back Row Standing (Left to Right)—Rev. J. A. McArthur, Rev. Paul A. Miller, Mrs. Miller, Mrs. Osborne Crowe, Rev. Osborne Crowe, Professor W. J. Downs, Dr. F. S. Thompson, Miss Elsie Grove, Rev. Bruce B. Buchanan, Mrs. Dalton Galloway, Rev. Dalton Galloway, Mrs. Duncan Henry, Dr. Helen J. Martin, Mrs. J. W. Acheson, Dr. J. W. Acheson, Mrs. F. D. Henderson, Mrs M. C. McFeeters, Professor M. C. McFeeters.
Middle Rows (Left to Right)—Dr. W. T. Moore, Dr. C. C. Adams, Rev. W. H. Ross, Miss Helen M. Walker, M. W. H. Reed, Rev. J. C. Heinrich, Miss Lillian McConnell, Miss Willa Ramsey, Miss Dora Whitely, Dr. C. A. Owen, Rev. W. J. Adair, Miss Margaret Fehlman, Mrs. W. J. Downs, Rev. F. D. Henderson.
Front Row (Left to Right)—Mr. C. C. Millson, Miss Martha C. Glass, Mrs. W. T. Moore, Mrs. Lowrie L. Anderson, Miss Helen R. Brownlee, Mrs. Robert Hockman, Miss Helen Artman, Miss R. J. Black, Mrs. J. G. Campbell, Mrs. J. C. Heinrich.